

KALAPRAKASIK

The standard book on the
Election system
Muhoortha

An introduction to the study of Astrology,
Explanatory notes,
appendix, illustrations etc.

by
N.P.SUBRAMONIA IYER M.R.A.S.

About the book

"Sri.N.P.Subramonia Iyer, has undertaken an astrological series, which will deal with the various parts of Astrology and the present **volume** contains, text and **translation** of the *Kalaprakasika* treatise of the selections of the right times by the astrological rule, for undertaking any and every action of human life." ... "The most interesting part of the book for the ordinary reader is the introduction in **which** he gives the psychological influence of the planets and states for which they stand in relation to Indian Vedantic philosophy of Existence."

"I have not seen elsewhere the exposition of the subject equally original and illuminative"

Sri Aurobindo Ghose in Arya

"Mr.Subramonia Iyer's work as a translator and annotator, bears evident signs of care, industry and research."

The introduction, which the translation is prefaced, is well written in the course of which Sri **Subramonia** Iyer narrates in a masterly manner certain elementary facts of astronomy which forms the ground work of alphabet of astrology and proceeds to show how the astrological symbolism that signals the work-a-day human **character** and destiny is only a re-interpretation, in one of its many phases or expressions, of the universaircosmic symbolism whether it is conceived as imminent or **transcendent**, as subjective or objective. The introduction then enters upon a brief analysis of the contents of *Kalaprakasika*, an analysis which is limpid so far as it goes.".... "He has said enough in the introduction to leave the reader thirsting for more of marshalled material which may become effective stepping stones to further research along scientific lines."

V.V.Ramanan in The Hindu

'Tour Edition of the book removes a real want, perhaps a long left one. This book is very interesting and instructive and can be easily understood even by laymen in whom a sustained interest is maintained while going through the **volume**."

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"Your translation is an excellent treatise"

R.Naganatha Pillai, Tiruvadana

More reviews continued in the lastpage

CONTENTS.

INTRODUCTION

CHAPTER.	PAGE.
I. FOREWORD:—	I
Study of the Panchangam .	
II. JATHAKARMA:—	3
General judgment on a nativity, Bhava relating to son and wife, Points relating to the life of the Native, Influence of asterisms , Birth under asterism Jyeshta, Dhina-Mrithyu and Dhina-Rogam, Gandanthams, Effect of Gandanthams , Birth on Chathurdhasi of the dark fortnight, Planets in exaltation, Sunabha, Anabha , Dhurudhura, Vaysi, Vahsi, Ubhachari and Gajakesari Yogas, Illegitimacy, Sterility, Enlarged Testicles. Rising sign and planetary aspects. On the Moon in the several signs of the Zodiac. Remedial forces. Horoscopy of Woman. The Ascendant, Thriimsamsa , Planetary Thriimsamsas of Zodiacial Signs.	
III. ORNAMENTATION:	29
Namakarana—Naming the child, Cradling. To feed on Milk. To take the Child out of the house. To feed on Rice. Abdhapoorthy .	
IV. EAR-BORING	35
V. GHOU LAM—TONSURE	37
VI. • TO LEARN THE ALPHABET...	41
VII. UPANAYANAM -THREAD-MARRIAGE:—	42
The influence of the Zodiacial signs, Spoorjitham, Sputitham, Rudhitham, Rundhram, Ugram, Athi-Yoga.	

CONTENTS.

		PAGE.
VIII. EDUCATION:-	...	... 53
	Vidhya, Saaraswatha Yoga, Vidhya Yoga, Virgothama places.	
IX. UPAKARMA:-	...	... 57
	Athimasam, Malaimasam, Sravana-Poornima, Proshtapadha-Poornima, Andha-Poornima, Chinna-Poornima, the twelve lunar and the twelve solar months.	
X. INITIATION IN A MANTHRĀ:-	...	.. 61
	Siddha Chakra;	
	The directions. The cages of the Squares—	
	Siddha, Swasiddha, Saddhya and Ari.	
XI. THE STUDY OF THE VEDAS:-	...	... 65
	Munvadhi days,	
	Yugadhi days.	
XII. SAMAVARTHANAM:-	...	... 67
XIII. DECISION OF MARRIAGE:-	...	... 68
	To determine the suitability of a match—The Ten Considerations, (1) Dhinam. Common Jenma-Nakshathra, Jenma-Nakshathra belonging to two signs, (2) Ganam, (3) Mahendhra, (4) Sthree-Dheergham, (5) Yoni, (6) Rasi, (7) Rasyathipathi, (8) Vasyam, (9) Rajju, (10) Vedhai, Agreement in respect of Dhinam, Ganam etc, Female asterisms, Hermophrodite asterisms, Male asterisms, Nakshathra Gothram, Castes of the Signs, Abijith ; Will there be Marriage? Shall I find a Bride? How long will the couple live ?	
XIV. CELEBRATION OF MARRIAGE:-	...	... 79
	/ Utharayana and Dakshinayana, Influence of Zodiacial signs at the time of marriage. Planets in the Zodiacial signs. Judgment on Marriage. Planetary combinations for marriage. Mahendhra Yoga, Vishnu-Priyai, Ardha-Naari, Sreema-	

CONTENTS.

PAGE.

thi, Samudhra. Mahavishnu , Pushya, Sthava, Jaya and Vijaya Yogas, Influence of the Month- -Asterisms, Adverse Yogas to be avoided, Adverse effects.	
XV. ON ATTAINMENT OF PUBERTY:	87
Influence of Months, Days, Stars, Thithis, Zodiacal signs, Lord of the Amsa , Planets in the Rising sign, and the 7 th house, the days of the week, the Day and the Night.	
XVI. NISHEKAM:-	91
Ruthu-Dhinam Influence, of the Rising Sign. Hermophrodite , Dwarf, Hunch-back, Cripple, Leper, Blindness, Protuberant eyes, Defective Limbs, Scraggy body, Leprosy, Diseases of the stomach or of the lungs, Adverse effect on the husband, Abortion.	
XVII. PUMSAVANAM:—Seemantham	96
XVIII. LYING-IN APARTMENT:-	99
XIX. AGRICULTURAL WORK:—	100
Tillage, Influence of the Zodiacal signs, Sowing roots, flower and fruit seeds Fruitful stellar Yogas. Cocoanut, Pumpkins, Seeds and their days, To determine the day for sowing a field.	
XX. HARVEST:-	105
The In-gathering of Crops, Fortunate planetary Yogas — Dhanya-Parvatha , Dhanya-Meru, Dhanyarnava. Expenditure of Corn.	
XXI. TO LAY UP TREASURE:—	109
Gold, grain, gems, To take on servants ; Metals, Fragrant substances. Library and Records. Silver. To take possession of land, To buy land and cattle, To buy sheep, Loan on pledge, Loan or Gift	

CONTENTS.

		PAGE.
of gold, The Saadharana , Vajra , Theekshana , Laghu , Mrudhu , Sthira and Chara asterisms, To buy or sell a Cow .		
XXII. DINNER OF NEW GRAINS:—	... ...	114
	Flowers, fruits, leaves.	
XXIII. TO PUT ON NEW CLOTHES:—	... ...	115
	Stellar influence, Influence of the Days of the Week and Zodia- cal Signs	
XXIV TO WEAR A NEW ORNAMENT: . . . . .	... ...	117
XXV. TO LAY FOUNDATION:—	... ...	119
	Vasthu- Purusha, To build in the East, South, West, North and in all quarters, Town-planning, Military quarters, Granary, Restaurant, Dining Hall, Bed-chamber, Lamp, Oven, Dormitory, Wa- ter trough, The Design, Pillars, Beams, Interior door-ways, The door-frame, The doors, Outer pillars, Stalls for Cows, Buff- aloes. The Dairy— To Milk the Cow, To lathe articles, To melt butter. The Durability of a House. All about the house, To repair the roof, Raja Yoga , From the point of view of the Ascendants, The Entrance, The Indicator.	
XXVI. THE OPENING CEREMONY:—	... ...	130
	Influence of the Zodiacal signs from the Jenma Rasi-	
XXVII. CORONATION:—	... ...	132
	For audience. Riding, To put on Arms and Weapons etc. To receive Tribute Time for interview. Elephant and other ani- mals.— Stable , To buy a horse, To mount a horse, To buy sheep, Village, town etc defin- ed. The quarters of a Nagaram .	
XXVIII. TO INSTALL A DEITY:—	., ,	137

CONTENTS.

XXIX. YATHRA— TRAVEL:-

PAGE.
• '39

Influence of Signs and Planets, Pakshas, **Thithis**, Days, Stellar influence. Significance of weather, Influence of Thithis and the days of the **week**, The Zodial signs, Influence of signs from the **Jenma-Rasi** and the Ascendant. **Oordhwa-mukha** and other Rasis, **Sulam**, Prishtodhaya, Sirodhaya and Ubhayodhaya Rasis, **Kandakam**, Rasis and their Directions, The Lord of the Ascendant at birth, Influence of **planetary** Arnsas, Conveyances, Conjunction of planets, A very felicitous Time. Yogini, The Traveller's Zodiac, Planetary directions, **Nakshathra-Purusha**, Sulam for the days of the week, Chandra-**Kandakam**, Asterisms and their lucky directions, Thithis and directions, Days and directions, The three main Gunas of Time, Table of Sathwa, Rajas and **Thamas** periods. **Panchakam**, The right Time for travel. Good days for starting, A general rule, **Parasthanam**, Good omens, Evil Omens. Influence of Zodial signs at **home-coming**, Cow. To Invade a Country.

XXX. CONCERNING DISEASE:- 159

Influence of asterisms at the commencement of a Disease. The Critical time.

XXXI. TO TAKE TREATMENT:

Ugra Yoga ; Venereal 160 diseases, **Rheumatism**, Biliaryness, Wind and phlegmatic complaints, Gonorrhoea, Leprosy, Ascites, Phthisis, Pyrosis, Epilepsy, Surgical and other Treatments. To prepare Medicines, **Rasayanam**, Sarvaroga Prasamana. (panacea) Bath, Oil-bath • •

XXXII. TO PAY UP DEBTS:-

165

CONTENTS.

XLI. THE ANNUAL HOROSCOPE—	228
The Lords of the Year, The Influence of the Ministers, Lords of Agricultural Growth, Fluids, Metals, Mine- rals etc,	
XLII. INTERPRETATION OF DREAMS—	232
Happy Dreams. Bad dreams.	
XLIII. SREEJAYANTHI.—Viddhai and Suddhai	237
XLIV. THE KRITHIKA FESTIVAL.—	239
XLV. EKADHASL—.	241
APPENDIX	243

Errata :—Page XI: *mainfest*, should be *manifest*: Page XIII: *pictorial*—*pictorial*. Page XIV: *meteriological*—*meteorological*. Page XV: *whar*—*what*. Page 64: *ritualistic*—*ritualistic*. Page 207 : Chapter XXXVII—XXXVI. Page 78 : *Puestion*—*Question*. Page 153: *equinoctical*—*equinoctial*. Page 249: *Zordiac*—*Zodiac*.

Note.—Page 72 :-Utharashada, Utharapalguni, Purvashada, Purvabhadhrapadha are also asterisms of *Manushya Ganam*.

YOUR HOROSCOPE.

The undersigned who has **made** quite a study of Astrology **for** over **20** years **will** be glad to **give** you a Reading of your Horoscope as to character, disposition, health, location, business, faults, cares, and happiness, **etc.**, telling you what you are best adapted for and where **you** will best succeed, dealing with your places in the Zodiac and how to profit by it.

Questions relating to the subject-matter of any chapter of this book will **also** be worked out and answered.

Your enquiries as to terms are **invited**. Special rates to purchasers of *Kalaprakasika*.

N. P. SUBRAMANIA IYER,
Secretary, Jyotisha Vimatsani Sabha, Tanjore.

INTRODUCTION

Ye Stare which are the poetry of Heaven !

If, in your bright leaves we read the fate

Of men and empires—'tis to be forgiven,

That in our aspirations to be great,

Our destinies o'erleap this mortal state

And claim a kindred with you ; for ye are

A beauty and a mystery and create

In us such love and reverence from afar,

That Life, Fame, Power and Fortune have named themselves a star *—

The value and practice of the science of Astrology were well understood in India by the ancient Aryans at a period of hoary antiquity. The question of the time at which the science arose is, probably, one in regard to which it is extremely difficult to arrive at a confident conclusion. It is, however, a well-known fact that in the earliest literature of the ancient Hindus, Astrology holds a prominent place. It was the first sketch of science of the ancient Brahmanas to whom a knowledge of astronomical positions was indispensable in order to determine the proper time for commencing and ending their sacrifices, "principally, the so-called 'Sutras or sacrificial sessions" which "could not be known without an accurate knowledge of the time of the Sun's northern or southern progress. The knowledge of the calendar forms such an essential part of the ritual that many important conditions of the latter could not be carried on without the former." The brilliant views on the dome of the universe which they witnessed from night to night must have been a delightful study to the great sages who, having effected a deliverance and a separation from the low cares of mortality, were absorbed in "looking through Nature up to Nature's God ". It must be observed that n. knowledge of the motions and influences of the heavenly bodies and the laws by which they are governed with such perfect order

* Byron. t Introduction to Aitareya Brahmana by Dr. M. Haug.

and harmony, though highly requisite for the Brahmana for the performance of sacrifices, instituted according to a certain order of time, was in feet but a "circumstance" in the serene ascent of intense meditation **on divine** wisdom and goodness, to render himself that pure and perfect image of his Great Original. Our limited faculties cannot imagine that subtle communion with **nature** which guided their studies of "mystical" subjects and by the help of which alone they had discovered the revolution of the earth and other planets round the Sun, the twelve Signs of the Zodiac, the nature and causes of Eclipses and the planetary positions **and** conjunctions, centuries before Copernicus, Galileo, **Tycho** Brahe, Kepler and the illustrious Sir Isaac Newton were born. The vision of the ancient Brahmana was, then, the soil from which Astrology sprang. He alone could explain* the theory of his basis, if any, and there is no tradition about it. The opinion prevailed for some time that the 12 Signs were discovered in Egypt at some remote period and that they had a reference to the division of the seasons and the agriculture of that country at the time. Sir William Jones ascribes the discovery to Anaximander about 560 B.C., **affirming**, at the same time, that they had been known to the Hindus from time immemorial. Now, Anaximander was one of Thales' scholars, the other being Pythagoras who travelled through India, Egypt and Chaldea in pursuit of knowledge. In India we are told he learnt the theory of the rotation of the earth and **all** the other planets round the Sun as their centre, a doctrine which was adopted by Copernicus and followed up by Sir Isaac Newton. It is reasonable to suppose that Pythagoras, returning from his travels in the East, communicated, among other things, the doctrine, imparted to him by the Hindus about the 12* Signs of the Zodiac, to his contemporary, Anaximander.

In tracing the evolution of astronomy of the Aryans one sees the grandeur and precision of the meditation of the ancient Brahmanas who were the first to cultivate, it and through whom the science came to light. The frontiers of its province have been extended by the discoveries of modern science which has revealed the subtler powers of nature and the great reservoirs of

energy and their compositions. But, from those very early times, Astrology has been in high favour in India. The course of ages has communicated to it a fascination to which no other science has any pretension. The feasts and fasts of the Hindus, the allegories of Hindu mythology, the chief incidents of the **Ramayana** and the **Mahabharatha** are all connected with the configuration of planets. The **Mundaka Upanishad**, one of the earliest of the **Upanishads**, refers to Astrology as one of the six **Vedangas**. Students of Samskrit. literature are aware of that earliest treatise on Astronomy, the **Vedanga Jyotisha**, which treats of the regulation of time by astronomical positions. These remarks seem relevant because, in the first place, they throw light upon the practice by the ancients, from the earliest times, of the science of Astronomy and of its *Life-Side*, Astrology, and, secondly, how the most enlightened of the earliest inhabitants of the earth derived their knowledge of the science which is still the most astounding-ly accurate and which is still carefully followed up and taught by men of superior intelligence of every nation from age to age.

To ask or search I blame thee not; for heaven
 Is as the book of God before thee set,
 Wherein to read His wondrous works, and learn
 His seasons, hours, or days, or months, or years.*

By the help of telescopes, Western scientists have been able to discover, investigate and determine the positions and the compositions of the heavenly bodies, their immense distance from one another, their diversity in magnitude and the phenomena they produce. Years of observation and experience supply them with the materials wherewith to build up a principle or a theory of scientific importance. The system of the ancient sage in India is different. That the Highest dwells with him is his working hypothesis. Disengaged from all worldly concerns and purified from every stain by the doctrine of austere devotion to Him, meditation was his key to unlock the marvels of Nature, "the

perenniel **miracle** which the soul worketh". The science of Astrology is a signal illustration **of** the value and preciseness of his absorption of mind in the Divine. Well said the poet:—

» » * Celestial Light

Shine inward, and the mind through **all** her powers
Irradiate ; there plant eyas, all mist from thence
Purge and disperse that I may see and tell
Of things invisible to mortal sight.

Verily, to use the words of a great poet, do His radiant Ministers proclaim to the sage " the dust of your feet is the sphere of our orbit." Verily, again, it is said that the universe is represented in a dust, in a moment of time. Astrology demands purity of character and power of effective meditation, the master secrets of one and all the philosophers who flourished in the days of the childhood of our race. Out of those two principles of man's nature grow sound memory and the faculty of **deductive** judgment, much safer guides to the study of Astrology than the presumptive reasoning of man, for it is a science of the *Life-Side* of the heavenly bodies, while Astronomy treats of its *Form-Side*: and a knowledge of those things such as the influence, power, quality and tendency of the nature forces which do not admit of being put into scientific moulds or of being established by mathematical **calculations** are only open to those who have faith and the power of right meditation which purify and strengthen the imagination and enable one to know the essence and nature **of** all things by Intuition.

Before proceeding to study the separate character of each of the planets and its *habitat*, the student must acquire a knowledge of the Ecliptic, the Zodiac, the planetary orbs and the stars **recognised** by the ancients. The Ecliptic is that great circle of that celestial sphere which is the apparent path of the Sun, among the stars, or that of the earth, as seen from the Sun. It is called the Ecliptic because when any heavenly body is near the circle it is liable to be eclipsed i.e., deprived of the Sun's light, by some intervening body. The Zodiac (**Rasi-Mandalam**) is a

broad **circle** or belt, surrounding the heavens, about 16° wide, along the middle of which runs the **ecliptic** or the Sun's path. It includes the paths of the Moon and all **the** principal planets and contains the twelve Signs or Divisions reckoned in the order in **which** they are given below, from (Aries) the point of intersection of the **ecliptic** and the **equator**:—**Aries**, **Taurus**, **Gemini**, **Cancer**, **Leo**, **Virgo**, **Libra**, **Scorpio**, **Sagittarius**, **Capricorn**, **Aquarius** and **Pisces**. Since the **Zodiac** contains 360 degrees, each sign is 30 degrees. A degree is the daily step of the Sun on his annual path round the sky, among the stars. It is a unit of astronomical calculation. The six **planets**,—**the** Moon, (Satellite of the Earth) **Mars**, **Mercury**, **Jupiter**, **Venus** and **Saturn**—revolve round the Sun from West to East according to the order of the signs in the **ecliptic** i.e., from Aries to Taurus, then to **Gemini** and so on. Nearest to the Sun is **Mercury**; next to him is **Venus**; then comes (the Earth and her Satellite) the **Moon**, next to which is **Mars**. **Jupiter** is next in order, and after him **comes** **Saturn**. The **Moon** is the nearest to the **earth** of all planets. **Mercury** is the smallest of all. He and **Venus** revolve in orbits which are included within that of the **earth**. They **are** continually changing places among the fixed stars and are never seen in opposition to the Sun i.e., they do not appear in the Western horizon in the morning when he is in the east nor in the eastern when he appears in **the west**. By far the most brilliant of the planets is **Venus**, second in order of the solar system. She is an evening star (**Hesperus**) when she appears east of the Sun and a morning star (**Phosphorus**) when she is seen west of him. Next to her is the **Moon**, nearest to the **earth** of all planets. She revolves from one point of the heavens to the same point again in 27 days 7 hours 43 minutes and **4.7** seconds. This is called her *tropical* revolution and forms the *Tropical* or *Periodical* month. The mean-time of her revolution (with reference to the Sun) from the New-Moon to the New-Moon again consists of 29 days **12** hours 44 minutes and **2.7** seconds. This forms the *Synodic* month. The mean time of her rotation from one star back to the same star is 27 days 7 hours 43 minutes and **11.5** seconds. This is called the *Siderial* month. Another astronomi-

cal month is the *Solar Month*, the 12th part of a *Solar Year*, the average time taken by the Sun to pass through a sign of the zodiac. A **month**, then, is the **measure** of time corresponding to the period of the Moon's revolution. She is a body depending like the earth on the **Sun** for her light and heat. The Moon rotates, while revolving, shining by light reflected from the Sun and passing through her phases every month. She is *New* when in conjunction with the Sun and no part of her enlightened side is visible. She is *Full* when the earth is, between her and the **Sun**, when all the illuminated hemisphere is turned to the earth. The fortnight during which, as the Moon goes on in her orbit, the enlightened part comes more and more **into** view till the Full-Moon when the whole of the illumined disk will be towards us is called *Sukla Paksha*. The next fortnight during which her enlightened side is turned more and more from us till she comes into **conjunction** with the Sun, forms *Krishna Paksha*. Each day of Sukla Paksha (bright fortnight) and of Krishna Paksha (dark fortnight) is called a *Thithi* and each of the Thithis from the Full-Moon or the **New-Moon** denotes a particular phase of the Moon, a proper notion of which may be gathered from her **appearance**.

It may not be out of place here to refer to the division of time into weeks. The period of seven days is distinguished by the names of the seven planets beginning in the order of their distance from the *Earth*, from which origin their present names are derived. Sunday is the Sun's day and its lord is the Sun. Monday is the Moon's day and the Moon is its lord. Tuesday (Tuesco's day) is presided over by Mars. Wednesday (Woden's day) is presided over by Mercury. The lord of Thursday (Thor's day) is Jupiter. Venus governs Friday (Friga's day). Saturday is Saterne's day and Saturn is its lord. We now proceed to Mars which is known in the heavens by a dusky red appearance. He completes a **revolution** round the Sun in 1 year and 321 days. Of **immense** magnitude is Jupiter, the largest of all planets distinguished by his peculiar brilliancy. His term of revolution round the Sun is 11 years 317 days 14 hours 2 minutes 8\$

seconds. The most distant of the solar system is Saturn shining with a pale dead light. He performs his journey through the **Zodiac** in about **29½** years. Then there are the Dragon's Head (**Rahu**) and the Dragon's Tail (**Kethu**). They are respectively the Ascending and the Descending Nodes or points where the ecliptic is crossed by the Moon. The one points northward where the Moon **begins** her north latitude and the other, where she begins her south latitude. "The deviation from the ecliptic made by a planet in passing from one node to the other seems, according to the fancy of some, to make a figure like that of a Dragon whose belly is where there is the greatest latitude, the intersections representing the Head and Tail." ***The** Dragon's Head is dark and the Dragon's Tail is of ruddy color.

This sketch of the planets and the divisions of time, necessarily brief and, in the main, a summary of what may be found in various treatises, brings me to the **mystical** aspect of the heavenly bodies. The conception of the sages does not stop with a superficial view of the stars and the planets and the celestial areas covered by them. They realise that the planets are entrusted with the duty of declaring clear and well-balanced instructions based on the laws of the First **Cause** in which we live and move and have our being and which are potent equally in every part of His **realm**. Fire, air, earth, water, **planets** and animals, are all subjected to, or, aided by the motions of the planets. They cannot be separated from anything that has life in it. To study the influence of the planets is to know what one is worth, what one can do and should do to prepare oneself, by purity, so as to reproduce His laws in all functions of life in process of evolution. Man is the being in whom the powers of truth and light and the powers of his own nature are at perpetual war, the one struggling to root out the other. In the material body which the Supreme **Self** has evolved we have two systems in which Its manifestation -as **Cosmos** is complete—the one, the Mental, and the other, the Material, each having its own law of

existence and working. These two systems constitute the Embodied Self: the one, the inner movement, and the other, the outward life, **of** the individual. Starting from this primary data, Astrology explains the past, present **and** future of these movements, their **character** and their capacity by the fundamental division of the planets into **Benefics** and **Malefics**. Jupiter, the largest of all planets, **signifies** the Universal **Mind**, the Divine within everything, possessed of its unity of all diversities, infinite in its scope but one in its works, in which these two movements are formed, the one creating and delivering currents of life and the other, using them, thus giving rise to the multitudinous activities of existence and **all** its inscrutable mysteries. Jupiter is a *Full Benefic* and his position in a horoscope indicates the measure of help which the individual will evoke from Above. Jupiter is therefore said to preside **over** the "Store-House"—the **Store-House** in which all forms exist, **out** of which all manifestations emanate, into which all these vanish. He is never a *Malefic* as he is beyond the sins of the Lower Self. He is the Ishwara of the Planetary Logos. His deity % is **Indra**, the King of the Gods.

Next to Jupiter is Venus of overpowering lustre, **the** Jivatma of the Planetary Logos, a fragment of Ishwara with name and form, wrapped up in the body and held captive by the instincts of animal life in the **universe**. The Jivatma may either be stirred by true devotion to Him, and, **redeeming** his lower nature, evolve towards union with Ishwara, or, **sense-struck**, plunge into the ocean of desire and /remain slave to Maya (Delusion). Venus proclaims the stage of **evolution** of the Jivatma. She is not a full *Benefic*. As a reflection of the splendour of Ishwara, she is all powerful, but by identification with the animal kingdom, built by Ishwara for her dwelling, she becomes ignorant and **helpless**—as far from the God-idea as she is near. Therefore, she is a *Benefic* and *Malefic* planet. Her Deity is Indrani, the wife of **Indra**.

+ Idandra, changed into Indra, (*Idam Pashyati*, who sees This, who sees the not-Self) is the name of Ishwara.—*The Aitareya Upanishad*.

She is blind of one eye : and the products of her activity on the lower plane are those of a game of a blind man's buff. Lower down the plane of Venus is the realm of abstract thought, creative reasoning and serene intelligence. Planet Mercury is bidden to reveal the nature and capacity of the individual on this plane. Mercury is said to preside over the Play-Ground, for **there**, in his plane, the twofold activities of the mind are set in play towards a definite end—a perpetual game of see-saw between the law of its own inward movement reflected from that which is beyond, on the one hand, and all forms of mental life on the other, so as to obtain a result conformable to the Parent Will. Therefore, Mercury, as far from the God-idea as he is near, is a *Benefic* and *Malefic* planet. His Deity is Vishnu, the Preserver of the Laws of the world, the God who follows nature in all her forms to maintain them. The fourth is the plane of the Moon, the plane of Manas (mind), the receptacle of an endless diversity of forms, names, assumptions and sensations. The Moon declares its nature and capacity. The Moon—Manas—may either be a luminous God in the individual, inspiring him to happier ascents and conquest of worldly desires, embracing a knowledge of the One from whom she derives her light, or, her growing splendour may be enshrouded in ignorance, her submission to the outer senses, to the animal man, may impede the bounty from the "Store-House" of the Planetary Logos. She is said to preside over the Natural Waters of the Earth. Mind, like a stream, runs through myriads of different channels and takes the color of its contacts. Water is the softest and, at the same time, the most potential on earth. Hence, mind, divine in its essential nature and, for that reason, a *Benefic*, is also a *Malefic* by union with the perishable. Her Deity is Varuna, the God of the Waters. These four entities constitute the Mental system.

Wrapping up and obscuring these entities is dense matter, the physical body, the seat of an unceasing lust for food and never-sated thirst, the eater and the self-nourisher. Mars is its God. He presides over the Fire-spot, for man is built up of a number of fire-atoms and is the summation of an endless

process of combustion and alimentation through and through. Mars shows physical valour, so essential for the acquisition of existing objects, and the establishment of fertile fields for material pleasure. In the Vedas, Agni is described as the Son of Strength. Mars is a *Malefic*, because, eternally far from the God-idea, he sustains and nourishes the *transient* and perishable. He finds his salvation in the God **Subramanya**, the Ideal Child of Action, the Warrior God against the Asura (demoniacal qualities) in the battle field of the universe, the antagonism of the latter taking colossal forms. The two wives of the Deity emphasise His devotion to Matter. With terrible obstinacy the war is waged until the Asura grows into the recognition of his subsistence on the Deva. The eventual enthronement of the latter on the back

of the former signifies the final adjustment between the two forces, the adaptation of the one to the other. Right activity consists in the harmonious combination of the material and the spiritual. United to and preserved in the physical body of man is its power of activity in the outer world—the scheme, "ungodly" in its nature, which descends into and drags, in the mire of degrading **desires** and superstitions of the world, the lower mind of man. Planet Saturn, lame, and of pale-dead colour, represents this form of physical activity. Mars claims the service of Saturn, both equally removed from the God-idea. Saturn takes hold of the advantages of the external world, pulls by his hand, bites with his teeth and tries to maintain them. He tumbles down of his own weight, under his ballast of **goods**, and, as comprehension increases, limps along in the wake of events and improves by what he rejects. One experience of his is swept away by another. Therefore, Saturn is said to preside over the place where *Sweepings are gathered*. All physical experiences and sensations, so much needed for the training and development of the evolving Ego, proceed from the plane of Saturn. Saturn, in the Planetary Logos, governs the domain of activities in which is rooted the processes of other planets and which blossom into experience. Saturn is the 'Creator' of the Planetary Logos and without him all other planets must go to sleep. Therefore, his Deity is Brahma, the Creator. Where, in a horoscope, **Saturn** is ill-

placed, weak and besieged, the individual will be tactless, intractable and **shallow-minded**. Where he rises **well-dignified**, the individual is firm, considerate, austere, sympathetic and of an esoteric turn of mind. Saturn and Mars are **malefics** and when, in a horoscope, they rise powerful, in conjunction, the individual puffs with rage and folly and a heated imagination. One more planet remains and, that is, the Sun, the centre of the Solar System, round which the six Shining Ones revolve ; for, the Sun in the Planetary Logos represents the Life-Energy of the **universe—the** Prana that sustains all inward and outward activities. The Upanishads tell us that without Prana, **Atma** itself cannot move. Its activity in man is sixfold. Proceeding upwards from the lowest plane that we know of, we find, there, Prana grasping, oppressive, and selfish under the encumbrance of ignorance ; in the physical body Prana exists as hunger for food, thirst, lust, nourishment and strength ; in the mental, we realise its existence as thought, impulse and **sensation** ; in the plane of Mercury Prana is discrimination and contemplation ; higher up, in the plane of the Jivatma, Prana is manifest in **Will-Power** ; in the highest of these, the plane of Jupiter, the activity of Prana is the emanation of the teeming myriads of world-systems and universes in endless space. Therefore, verily, it is said **that** the Sun (Prana) presides over the Place of **Worship** : the Shining Ones will have neither existence nor movement where Prana does not abide.

It follows then that these two systems, the Mental and the Material, act on each other, the one representing the inward movement into the All, and the other, a multiplicity of **forms** constituted from it. The one *thinks* and the other *works*. *Benefics* on the Side of Thought and *Malefics* on the Side of Things. The one represents the God-idea and the other the Sense-idea. *Malefics* conduct the movements of the world and *Benefics* express the law of energy at work. *Benefics* furnish a solution of the world-problem, while *Malefics* render it more and more incomprehensible. *Malefics* improve by denials, while *Benefice* are self-sustaining. *Benefics* **progress** by comprehension, while *Malefics*

improve by sweeping away ignorance. *Benefics* improve by what they take in and *Malefics* by what they ignore. *Benefics* belong to the higher plane and *Malefics* to the lower. The mutual dependence of the two systems is functional. In the purification of thought and assumptions is the solution and adjustment of the Side of Things. *Malefics* co-operate with and become *Benefics* by a process of **dematerialisation**—now receiving, now rejecting, now accepting, now denying. Both express the same **law**—the law of the timed operations of **Nature**—the Material merging into the Mental and the Mental falling to rest into the bosom of the Eternal. Astrology, then, is the lamp of the law of the world-systems, aiming at the **affirmation** of the Reality which is the recognised theme of all religions. I have enlarged on this occult side of the subject at some length, because a knowledge of it gives a clue to the labyrinths of Astrology. Did I aim at completeness, I might pursue these studies and describe the relation-values of planets and the methods of applying these principles to **exactitude**. But it would be too long to be included in a brief introduction like this. I reserve it for another book. I must also say a word on the Dragon's Head and the Dragon's Tail. Both are *Malefics* : where in a horoscope **Rahu** rises powerful, the individual receives a chequered career and learns the bitter lessons of life—by personal experience, experiment or speculation. **Kethu**, powerfully located, is less trying and progress comes to the individual—through analogy, observation and faith. Astrological occultism teaches us that these seven Planets represent the seven Planes of Consciousness, from dense material body to the innermost shrine wherein dwells the Supreme.

* * * the great world's altar-stairs
That slope through darkness up to God.

Here, is a theory of life which Astrology uses for the purpose of instructing the progressive soul as to his prior and future state of **existence**, warning him of the one law at work, indicating the right track and the right method of activity, the nature of his faculties and their limitations, the penalties of violations, the reward for merits on the great **stage** of the world?

existence. It must be borne in mind that the narratives given of each of these planets such as the residences, statutes, colours, characteristics and other details, which to the ignorant may seem a curiosity of antique literature, are **all** standpoints which the sages have adopted in order to teach us to determine the signification of the planets in respect of the several physical and mental **qualities** and enable us to **purify** activity, win merit **and procure salvation**. Let no man, then, be so simple as to suppose that the planets possess a jurisdiction similar to his own **and** that his **own** condition is perhaps as excellent as theirs. The attributes are merely cloaks. Common people, **the** barbarous and the uninstructed had no place in the scheme of the esoteric teaching of the **Rishis**. The true doctrine of the mysteries which was the mine of their intellectual wealth was divulged only to the "**elect**" candidates as a reward for their life-long practice of **virtue** and wisdom. That has been the rule with the sages of India from **pre-Vedic** times, and in Greece, Egypt and everywhere else.

Unto you is given to know the *Mystery* of the kingdom of God : but to them that are without all these things are done in parables.

The same enigmatical manner we trace in the pictorial representations of the Zodiacial signs the **names** of which are already familiar to the reader. The following lines will enable the reader to remember them and their order easily:—

The Ram, the Bull, the heavenly Twins,
And next the Crab, the Lion shines,
The Virgin and the Scales,
The Scorpion, the Archer and the Sea-Goat,
The man who holds the Watering Pot,
And Fish with glittering tails.

The twelve signs of the Zodiac respectively represent, the head, face, breast, heart, belly, navel, abdomen, genital organ, tooth, eyes, two knees, two ankles and the two feet of **Kalapnru-sha**. Astrology has thus given birth to Chiromancy, a branch of which is Palmistry in which the influence of the planets are indicated by the mounts, lines and marks on the palm. **That**

this system of astrology flourished in the olden days, and was enjoyed to a wonderful degree, is evident from the several exhaustive works on the subject in India.

It may perhaps be useful to say a few words by way of defining the six systems which constitute the Science of Astrology. They are (1) Mundane or National Astrology (2) Atmospheric Astrology or the Annual Horoscope, (3) Genethliacal or Natal Astrology (4) Transit System, (5) Horary Astrology (6) Election System. Mundane astrology deals with celestial phenomena such as Equinoxes, Solstices, New-Moons, Eclipses, Planetary Conjunctions and Comets. The time of their occurrence is ascertained to the second by mathematical calculations. It also includes a study of the influence of these phenomena upon countries, nations and peoples. The study is more or less mechanical and much easier than that of any of the other systems. Our Almanacs are based upon this branch. Atmospheric Astrology or the Annual Horoscope is the art of foretelling the condition of the weather, the nature of the season—a function that is now attempted, in a way, by the Meteorological Department of the Government. Forecasts of weather registered by this Department are often known to prove incorrect. I venture to think that it would be well for the Government to encourage the study of at least this branch of the subject which, to be sure, will amply repay investigation. The observations recorded by the Department may be considerably strengthened by a study of this system. The results will then be far more satisfactory. Chapter 41 treats of the influence of the planets, under this system, on rainfall, agricultural growth, metals, fluid substances and seeds etc. Forecasts are made from the nature of the planet that presides over each of these during any given year. The most interesting, and at the same time the most complicated, is the Natal branch which deals with the individual horoscope and foretells the character and destiny of the native from the Rising Sign and the positions, aspects and conjunctions etc of planets at the moment of his birth. Chapter II of this book is a study of the effects of the Rising Sign (Ascendant) and the position of planets at the moment, of a child's birth by the ordinary rules of this branch.

The whole system turns upon the actual moment of birth ; and the determination of that moment and the then Rising Sign are **the** most important. The figure, commonly known as a horoscope, contains the twelve Divisions of the Zodiac, described above **as** the twelve Signs. It is usually drawn in a square form, the one recommended by Jaimini and which is easily understood. The zodiacal places of planets for the required time can be ascertained from the *Dhrig-Ganitha* Almanac, or, *The Indian Ephemeris*. In Natal Astrology we realise that man has a sphere and a *habitat* in the system of the universe, that his individual power and fortune, in the course of his career, **rest** on universal law, the operation of which, before and behind him, is revealed by the celestial bodies, and that he is in the care of a Providence without whose knowledge no infant can cry. But the inner secret of the science, briefly outlined in the preceding pages, **is only** for those who, having realised that some light upon the problem of existence is attainable, approach it, not in the spirit of satisfying a **low curiosity**, such as, for instance, the determination of the date of a prospective promotion or a preferment **merely**, but to **gain** an insight into the actual nature and influence of the sublime forces at work, into the essence and nature of his origin, his powers of self-reliance which no human thought can span, and the grand possibility, which is the right of every child that has come to birth, of raising his own conduct and vision to the loftiness and precision of natural agents, no **matter** what prize he pays for it. It is then that he comprehends that his **essential** stature, as a physical and intellectual being, is such as no human legislation or propaganda can alter and that every confusion that besets his career **can** be converted into wholesome force. To the fool who thinks that he is perfect, that his mission on earth is a festival, horoscopy has no message. A brief outline of the Lunar Horoscope or Transit system is **given** on page 206. The Horary system deals with the art of foretelling the result of any undertaking or transaction. The, Rising Sign and the zodiacal places of the planets are determined, for **the** moment of asking the question for horary answer. The scope of this branch is limited to the prediction of events relating to the immediate future.

I next come to the subject of this book, the Election system. Here, the work of astrology becomes complete. It is here that the science does substantial service to the student. The Election system is by far the simplest and the most useful, from the point of view of the daily life of every man. The study is based upon the principle that the condition of the celestial bodies has a significant and perpetual bearing upon **every** department of his activity. They cause regret or happiness, disgrace or respect, failure or success, profit or loss, poverty or wealth, according to their situation in the heavens and the quality and the quantity of the influence they shed upon the activity of the individual at the time. It is a study of the highest importance to every one wishing to understand the fortunate time for performing a function, for celebrating an event, for starting a concern, so that he may achieve the best possible results in accordance with his desire and efforts. The instructions are simple, clear and to the point. There is no important function left out that the man of the world may need. Every one has his fortunate and unfortunate moments, his own fruitful or good-for-nothing planets, his adverse Signs, Thithis and Asterisms. The Election system teaches us to think and help ourselves in our daily lives in the astrological way. The other five systems tell us mainly, among **other** things, what lies in the womb of the future, *given the Rising Sign of the Zodiac and the planetary positions for a particular moment.* The province of the Election system is different. It tells us *what should be the Rising Sign and the configuration of planets etc. at the time of commencing a good function.* Here, the reader understands the strength and quality of each planet or asterism, its separate and conjunctional influence, the measure and quality of its aspects and the particular function or functions in which it manifests its sympathy. In the Foreword, the learned author recommends daily study of the **Panchangam**, for a knowledge of the day, the Thithi, the asterism, the Yoga and the Karana is the first requisite for a correct application of its methods. This book and a copy of the Almanac are all that is required to enable one to follow the rules in practice. Every effort has been made in the translation to explain fully **all** astrological terms ; explanatory

notes and illustrations are **also added**, wherever necessary, so that any layman could apply the rules without the aid of an astrologer. The reader must first study the *Appendix* and become familiar with Thithis, Asterisms and Planets and other details. Chapters 33 and 34 may next be perused with advantage as they contain lists of most of the Constructive and the Destructive Yogas besides an explanation of technical words. This done, it would be easy to follow the other chapters.

There is a time for sowing, a time for reaping, a time to get married, a time for healing, for **surgical** operation, for taking medicine, for turning the first sod, for heaping up money or grains, for discharging a debt, for starting on a journey, for building, for buying and selling, and for the various other functions on which health, happiness and success depend. One outstanding feature of the 'Election' is the **predominant influence ascribed** to Asterisms. The Thithis and their Yogas also play an important part. Herein lies the completeness of the study of astrology. To study the Thithis, Asterisms, Yogas, and **Karanas** etc. is to study the **Election system**; and to understand the Election system is to understand the science of astrology in full. In Vedic times the celestial latitude was divided into 27 equal parts or Nakshathras. Modern science has divided it into degrees, **minutes** and seconds. Each Nakshathra (asterism) was divided by the ancients into 4 quarters, each quarter being known as a Nakshathra-Padha or a stellar-quarter. It is wonderful to think how the old-world geniuses discovered **these** minute points in the heavens and compelled them to a prophecy of the monsoons etc. The Vishnu Purana, one of the oldest of the **Puranas**, refers to **Nakshathra-Padhas** (stellar quarters) in ascertaining the vernal and the autumnal equinoxes. There were those, in the Vedic and pre-Vedic periods, who held that the total number of asterisms were 28, including **Abijith**. This asterism occurs in two or three places in this book. It is an intercalary asterism formed by the contiguous parts of the 21st and the 22nd **asterisms**—Utharashada and **Sravana**. The Lunar Zodiac, however, contains only twenty seven. Abijith was expunged long ago and does not

occur in any of the other systems of astrology: as far as I know. The **Samlithas** make mention of **twenty-eight**, including **Abijith**, but writers like Prof. Max Muller are of opinion that the original number was **twenty seven**.

Want of space forbids further development of the subject and a detailed examination of the subtler principles. The farther we go into the study, the deeper the revelations. To one who has carefully examined the Six Systems, the whole universe will seem an Institution of Astrology. Planets foretell the condition of the atmosphere, the nature of the seasons, the condition of plant and animal life, the disposition of the mind, and the course of man's destiny. The mental and the physical qualities of man are moulded by the quality and influence of the stars and planets to which everything else in the world is subjected. Moving inwards the Clock of Astrology indicates the 'mental variety' in man, the path of experience and renunciation, by which the evolving Ego, abstracted from all earthly considerations, becomes one with the Divine. Moving outwards, the Clock declares the law of the world-events, the destinies of nations and of individuals, on every side of existence. This is its 'physical variety.' The inward movement of the clock shows the religious, as its outward movement, the business side, so to speak, of the One Life that pervades the universe. The world is the shop, the planets and the asterisms are the Directors, and Cause and Effect, the Chancellors of the Exchequer. It has been said that planets influence the destinies of nations. Furthermore, each planet has its own **World-System**—a Race of Humanity, specifically embodying the strength and qualities which that planet stands for. We have the Solar Race—the Race of the Sun, the planet who, as already observed, represents **Prana**. King Rama with his bow, illustrating the law of heaven to raise what is low and bring down what is high, **Hanuman** of indomitable spirit, of pervasive and ubiquitous nature, **Ravana** stern, severe and unbending were all manifestations, by the Jivatma, of **Prana-Sakthi**, the predominant quality of the Sun, which was generally distributed among the people of the Solar Race. We have next the Lunar Race. **Yuddhi shtra**, the meek, **Bhima**, the vindictive, **Arjuna**,

the chivalrous, the diplomatic Krishna, the generous Karna, the devoted Ghandhari, the **high-souled** Bhishma, the blunt **Bala-rama**, the imperious Droupadhi, the' loyal Drona, the jealous **Dhuryodhana** and the **unprincipled** Sakuni were all of the Lunar **Race**—the race of the **Moon** in which the qualities of the **Mind**—the realm of the **Moon**—were prominently brought into view by the Jivatma. Valour and heroism **were** the key-note of the Solar **Race** as ambition and chivalry were **the** key-note of the Lunar. The former represented the Sun (**Prana-Sakthi**); the latter the Moon (***Manas**)

The present is the race of Mar's, embodying **the** utilitarian spirit which is the predominant quality, as stated before, of Mars—Mars, as **described** in **the** preceding pages, is the **Deva** of the material plane. The growing spirit of utility has called to its assistance electricity **and** steam, has seized upon the hidden wealth in things and transformed them into handmaids to administer to all the wants of the, body. In the unceasing struggle of life, he (Mars) spans the heavens **by** Zeppelins and sounds the depths and shoals of the ocean **by** **sub-marines**—**all** prompted by earth-hunger. The war that is now **going** on in Europe is a demonstration of the activity of the Jivatma, **influenced** by Mars—the utilitarian **spirit**. In **the use** that is now made of Zeppelins and **sub-marines**, we have witnessed the tragic phases of the activity attributed to him by the **doctrine** of astrology. Modern utilitarianism, distributed by Mars among the race, is making such revolutionary discoveries that one would wonder if the world will cease **to** marvel at the achievements of the heroes of the Solar and Lunar races. If valour and heroism, ambition and chivalry, were the respective distinctions of the Solar and the Lunar races, gluttony and utilitarianism mark the race of Mars. **In** the coming race, the influence of Mercury is bound to predominate, and the geniuses that now and then appear in different parts of the world, few and far between, give promise of a race wherein **intellectualism** will be the paramount force, manifested by the Jivatma.

* Manas is defined in the Upanishads **as** the organ of thinking, **pervaded** by **the** senses,

I have ventured to expatiate upon the subject of astrology, at some length, not because books are written but because I have found its truth attested in my deepest experience. In my present method of life is the confession that I do not know what to do with the promise of **Brahma-Rundhra** and I am pretty sure that, were it possible that I should not be born, there would be no gap in the system of the universe. But, having come to birth, the chief question is how to be guided in the pursuit of worldly happiness ? It is easy to marry in haste, to unite in passion and propagate, to build a mansion and multiply luxuries *ad infinitum*. All these things are as much the need of the inferior animals as of mine. But the question of all questions is the question when shall I marry, when shall I unite in sexual love, how shall I build, enjoy, move, preserve health and prolong life and so discipline every function of existence as to evoke the true melody of life, and procure greater and more lasting achievements by co-operating with the laws of nature ? If these are important matters for consideration, if marriage and sexual union are indispensable to respectability and happiness, on this side the grave, and if the universe is governed by a law, and is law itself, where is the wisdom in ignoring or denying the existence of a law for determining suitability of marriage and the time for celebrating it, so that the union may be fruitful of mutual bliss and the offspring, such as the married couple may be proud of? Divorces and futile marriages are only accounted for from the standpoints of astrology. Sir Bulwer Lytton, in pages so charming, has stated that the world's great question is " What will he do with it "? More momentous than that is the question " When and how will he do it "? To this astrology alone has the right answer. As in food, medicine, or music, so in Time, it is *selection* that determines the results.

What, it may be asked, about the objections raised against astrology ? No good purpose is to be served by instancing in detail the misconceptions that obtain among some professional astrologers and among some of those who have sought their aid for astrological information. Want of skill in the astrologer is by

no means the only cause for the failure of any prediction. There are also certain rules which the querist **himself** has to observe, even if the object of consulting astrology be, as in many instances, to satisfy a low, **if not** an insincere, curiosity. I, as an astrologer, deserve neither praise nor censure. My defects may be due either to poverty of genius or to **imperfections** of character. What matters it to astrology that my plea for the study of it here seems puerile and my style unconvincing? To reject the science on the **score of** an **incorrect** prediction by some astrologer is fatal to all sane **investigation**. **There** are only two methods of arriving at the **truth**—**personal** research **and** the testimony of others. One must approach **the** subject in the spirit of a humble pupil of the great sages and pursue its study, for a **knowledge** of astrology will *alone reveal* the secrets of astrology. A judgment not founded upon any of these two methods is not entitled to any weight. Nature unfolds her secret to him who pursues its **study** in a disinterested **spirit**. Those who study it merely from a professional point of view can scarcely hope to contribute to the advancement of the science.

It may, perhaps, be appropriate, in this connection, to quote the reassuring words of Dr. Huxley. "Looking at the question from the most rigidly scientific point, of view, the assumption that, amidst the myriads of **worlds** scattered through endless space, there can be no intelligence as much greater than man's as his is greater than a black **beetle's**; no being endowed with the powers of influencing the course of **nature** as much greater than his as his is greater than a snail's, seems not merely baseless but impertinent. Without stepping beyond the analogy of that which is known it is easy to people the cosmos with entities in ascending scale until we reach something practically indistinguishable from Omniscience, Omnipotence and Omnipresence. If our limited **intelligence** can, in some matters, surely reproduce the past of thousands of years ago and anticipate the future, thousands of years hence, it is clearly within the limits of possibility that some greater intellect, even of the same order, can mirror the whole past and the whole future." This philosophy of

a possibility, of Dr. Huxley, after the methods of Science, must slumber beside the visions of the mighty Sages of India, after the methods of Intuition. Science can go no further than recognise the possibility, in such matters, for it can only describe what is perceptible to sense. But the point on which I wish to insist is more clearly brought out by Dr. Richard Saunders, (1671) a voluminous writer on these subjects who seems to have felt something of the truth of this ancient and singularly fascinating science. "The stars", he says, "have such an influential power over us that we act by them, and though *they are but Second Causes*, their influences do so necessitate us that we cannot avoid their fatality, unless we have recourse to the *First Cause* which governs this all".

The precepts of astrology are founded upon the law of the First Cause the doors of which are open to the intuition of the Yogi. Galileo's law of falling bodies and Newton's law of motion were all intuitions. Indian astrology is waiting for some historic genius who, armed with a salutary love of science, will demonstrate its actuality at the bar of the realism of modern thought. No human effort can deprive a science of its importance which the most enlightened of all ages have contributed to build up. And, as long as human judgment remains sound and well-balanced, the testimony of a Garga, Parasara, Varaha Mihira, Pulaha, Chayana, Brigu, Vyasa and other illustrious luminaries will be entitled to decided preference and veneration.

I must here express my gratitude to Pandit Sri. Saptharishi Bhaghavathar Avl. of Tanjore for his scholarly services in the uphill work of manipulating and editing the original Samskrit text. Those who are able to love Astrology will be interested to learn that an Association has been formed with the object of promoting the Study, Investigation and Practice of the Science, and that this Book is issued under its auspices, in the earnest belief that every reader will, by his affectionate attention to its precepts, call the blessings of the Hierarchy of Planets on his exertions, so requisite for his well-being.

KALAPRAKASIKĀ,

FOREWORD.

CHAPTER I.

I worship the Eternal Narasimha Deva, brilliant as the spotless crystal and eternally seated with the Goddess Maha Lakshmi on the throne resplendent with gems.

I adore Viswaksena, the Commander-in-Chief of Mahavishnu, the Wearer of the Discus, by meditation upon whom all impediments vanish at a distance.

I go unto the lotus feet of Vadhula Varadachary for shelter, by contemplating which all obstacles disperse.

I offer my humble salutation to Narasimharya, the head of the family of Vadhoola, who easily bestows on his devotees all enjoyments here, on earth, and salvation, hereafter.

I prostrate myself at the feet of Samarapungava who has received the grace of Kantopayantra Yogindra, and is well-versed in Logic, Grammar, Mimamsa and other sciences and whose incarnation has made the world happy.

Having thoroughly mastered the ancient text books on the science, I, Narasimhan, the son of Varadarya, of the family of Baradwaja at Proudarayapuram (Poli-Pakkam) distinguished for virtue, learning and parentage, propose to write this book, Kalaprakasika, embodying the essential principles of the science of Astrology.

The student trying to master the contents of the various ancient astrological works is likely to feel bewildered, finding them too high and elaborate ; only here and

there does he find any nutriment to his mind. The aim of this compilation is to present the substance of the several astrological texts in a concise and intelligible form. In preference to other works, such as *Muhoorta Paddhati*, on the subject, I trust that this treatise of mine will be appreciated by the world for whose benefit it is intended.

Study of the **Panchangam**.— He who makes a study of the Panchangam (almanac)—the Tithi, the Varam, the Nakshatra, the Yoga and the Karana of every day—becomes free from all sins. Knowledge of Tithi brings prosperity ; knowledge of Varam prolongs life ; knowledge of Nakshatra causes the destruction of sins; knowledge of Yoga gives immunity from disease ; knowledge of Karana leads to success in all endeavors. Thus, "Pancha-angam" (the five Angas or Limbs) bestows five kinds of blessing. To the best of "Dvijas" a knowledge of astrology is absolutely essential, for, thereby, he obtains the fourfold bliss, namely, **Dharma**, **Artha**, Kama and Moksha. He who, without a proper study of the authorities, professes to have a knowledge of astrology, administration of justice, penal laws, or medical science, is said to commit a sin equal to that of murdering a Brahmana. He who pretends to a knowledge of any science without a careful study of the authoritative texts thereon—be he painter, poet, physician or astrologer—is condemned to hell, as long as the Sun and the Moon endure. But he who interprets the science in the light of the authorities, with a knowledge of its theory and practice is said to meet with a reward greater than that bestowed upon the performer of **Asvamedha** sacrifice. In the same manner, the astrologer who has a thorough knowledge of the beneficial and adverse effects of a **Muhoorta**, receives a benefit, meritorious to him beyond measure and is praised in the three worlds. Any treatise on astrology should be based on accurate and well-grounded knowledge. Charlatanry is a crime. The true

astrologer must be regarded as divine. One who does an act of dishonour to him loses the rewards due for all one's acts of virtue.

Just as a lighted lamp illuminates the objects around it. " *Kalapra^{ka}sika*" mirrors the quality of Time. Though there are more elaborate treatises on the subject, I trust that to those who have an eye for real merit this book will be of absorbing interest. **Good and evil** are the constitutive elements of Time. A day, absolutely auspicious and devoid of adverse moments, is rare even in the experience of the **Devas**; it is the duality of **both**. Innumerable are the adverse influences **that** manifest through each one of the twenty seven asterisms; and there is no asterism but manifests some unfavourable quality. As, therefore, it is impossible to find a wholly auspicious day it would be well to choose one in which there is a preponderence of benefic, over adverse, effects. * * The following texts have been consulted in the compilation of this work:— *Vahsishtam*, *Kaladheepam*, *Kaladharsam*, *Paddhathi*, *Naradheeyam*, *Ahthrayam*, *Vachaspathyam* and several other authorities.

JATHA-KARMA—THE CHILD'S NATIVITY.

CHAPTER II.

This **Samskara**, known as **Jatha-Karma**. should be done immediately after the child's birth. The learned say that the appropriate time for the function **is before** commencing to suckle the child or before cutting **off** the navel string. If, however, one should miss that period, an **auspicious** day, thereafter, (after cutting off the navel string)

should be selected according to the rules. The father should have a look at the child at a very lucky moment so that their lives may be fruitful of mutual good. To see the child when the rising sign is a fixed one, and the moon well-dignified, improves health, prolongs life and increases prosperity.

Birth (by astrology) is determined in three **ways**—
(r) The moment of appearance of the head, (2) The moment of appearance of the tip of the nose, (3) The moment of parturition of the child. The position of the planets must be noted the moment the nose is sighted. [In practice, however, the 3rd **alone** constitutes birth.] The father must look at the child soon after its birth. In doing so, it is stated that the father discharges his duty to **his** Pitrīs (fore-fathers). He should, then, with the permission of the Brahmanas, have his bath with clothes on, in a river or a tank, facing north. Anger, niggardliness, contempt for the Sastras, indifference to the advice of learned Brahmanas, ill-merited charity, atheistic turn of **mind**—all these should be flung away, for they prove fatal even to **Indra's** son. Gifts of cow, earth, gold, cloth, jewel and Sesamum, and paddy seeds should be given away. This over, the strength of the Lagna (the Ascendant) should be considered, because the learned in astrology **give** much importance to the Lagna. The birth of the child must be made known to the astrologer who will note the **configuration** of the planets at the time. The astrologer must not however be approached empty-handed. If the father be an astrologer himself, he may reflect upon the quality of the horoscope himself.

General Judgment on a Nativity.— The Sun, the Moon, Mars and Kethu, occupying the Lagna (Ascendant) affect the parents and the child adversely. The nether will die if the 2nd house be occupied by the Sun, Saturn and Mars.

Mercury in the 3rd house brings evil on the mother. Rahu in the 4th house hurts the child. The SUA, the Moon, Saturn and Mars in the 5th house cause evil to the parents, brothers and the native. The moon in the 6th house in conjunction with a malefic planet causes danger to the life of the mother.

Any malefic in the 7th house will cause evil to the mother.

The Moon in the 8th, 9th or 10th house, without Jupiter in any of the quadrants (1st, 4th, 7th and 10th houses from the Lagna) has an adverse effect on the son.

Any planet in the nth house produces good. The Sun, Saturn and Mars in the 12th house bring evil on the parents and the son.

The Sun in the 5th house, the Moon in the 7th and Saturn in the 10th house prove fatal to the son, the mother and the father respectively.

Any planet in the 8th house produces evil. Mars in the 8th house causes danger to the uncle (of the native). Mars in the Lagna (Ascendant) with the Sun and Saturn in the 7th, 3rd or 2nd house causes danger to the child instantly. The Moon in the 4th house, and Mars in the 7th cause danger to the mother within seven days.

The Sun and Saturn in the 12th house, and waning Moon in the 7th cause danger to the father instantly; if aspected by benefic planets the father will live three years.

Rahu and Kethu in any of the Kendras (quadrants) aspected by malefics cause danger to the life of the son. The same planets in the 9th house, aspected by malefics, bring evil on the father in three days.

Malefics in the 3rd house have an adverse effect on the brothers. If the 3rd house be occupied by malefics,

aspected by such, the brothers will be quickly affected. If aspected by **benefics**, they will be affected in eight years;

Saturn in the Lagna (Ascendant) in conjunction with another malefic, causes danger to the **life** of the native in sixteen years. Saturn and a malefic planet in the Lagna aspected by **malefics** cause the same result in a month or in a year.

The Sun, the Moon, Mars and Saturn occupying the 5th house have a **tendency** to affect the lives of the father, mother, brothers and of the native respectively.

Saturn in the 7th **house** affects the father. The Sun in the 7th house affects the **mother**. Mars in the 7th house affects the native.

The Sun, in conjunction with a malefic occupying any of the movable signs such as Aries or Cancer, affects the lives of the native and his father by means of **poison**, water or a weapon.

Saturn in the 4th house, the Moon in the 7th and Mars in the 10th cause danger to life by drowning in a well, or by means of a rebellion. The Sun and the Moon, stationed **in** Virgo, having the aspect of malefics, produce danger to life by means of water or rebellion, if Virgo be the Ascendant in the **Radical—horoscope** of the child at birth.

The Sun in Pisces, and the Moon in the 7th **sign** therefrom, (Virgo) in **conjunction with** a malefic surely produce danger to life through women living in the house of the **native**.

Death by fire or by trident occurs when the 4th house is occupied by the Sun or by Mars and the 8th or 9th house by the Moon. The Sun in the 4th, Mars in the 7th and Saturn in the 10th cause destruction by weapon, by fire or by apparition.

Saturn in the 2nd, the **Moon** in the 4th, and Mars in the 10th produce harm through wounds or **vermin**.

Mars in the 5th, the Sun in the 10th, and the Moon in the 8th cause death by means of trees, or conveyances such as carriage or **horse**. If Gemini or Virgo be the Ascendant, and the Sun and the Moon, aspected by malefics, occupy the same, there will be likelihood of death by drowning or from horned quadrupeds or from a tiger or any other beast having his teeth for his weapon.

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Bhava relating to Son and **Wife**.—If the 5th house from the Lagna (**Ascendant**), or from the house occupied by the Moon be held by its lord, or by any other benefic, or aspected by a benefic, the native will have good sons; otherwise, there will be no son.

Mars in **the** 5th house causes danger to the life of the son.

If the 7th house from the Lagna (**Ascendant**) or from the house occupied by the Moon be ruled by benefics the native will have a virtuous wife. This effect will be vitiated if the 7th house be aspected by a malefic. The wife will be **adversely** affected if Virgo be the Lagna (**Ascendant**) and the Sun occupies it, with Saturn in Pisces. The issue will be the same if the **7th house** be occupied by the Sun, with Venus in the 5th or in the 9th house from the Lagna— any Lagna.

If the 4th and **8th** house from Venus be occupied by malefics, the wife will suffer by means of fire or from a fall.

If, at the time of the **birth** of a person, the house of Saturn or Mars be **the** Lagna the 7th house being occupied by the Moon and Venus, he will **either** lose his wife early or, she will remain barren of children.

If **the** 7th house be occupied by Venus or the Moon aspected by male planets, the native will marry a girl of ~~stable~~ family.

The Sun in **the** 6th house and the Moon in the **12th** tend to make the husband and the wife blind.

A **person**, born when the Moon is in the **10th** house, Venus in the 7th and malefics in the 4th house from the Lagna (Ascendant), will himself bring about the ruin of his family and will be the last of his race.

The Moon in Taurus, Cancer or Scorpio makes the native liable to diseases of the skin.

If malefics, not in touch with benefics, aspect the Lagna (Ascendant) and the Moon, and if Jupiter occupies any house other than the Kendras (quadrants), danger to the life of the father must be predicted.

Points relating to the life of the Native.—If Rahu occupies any of the Kendras (quadrants), the native will have the risk of losing his life in **10** or **16** years, and, earlier still, if that planet be aspected by malefics alone, and not by benefics.

If the Lord of the 8th house be Mars, and Jupiter occupies it, the Moon having the aspect of malefics, the native will likely meet with death in three years, if Venus does not aspect Jupiter or the Moon.

If the Lord of the 4th, 6th or 8th house be Mars and retrograde Venus occupies it, aspected by Mars, the native will be exposed to calamity in 2 years.

If Saturn be in combination with the Sun and the Moon in the 5th house, the Native will be liable to die in his 9th year.

If a malefic occupies the 8th house aspected by another malefic, death occurs in a year.

A person born when the Moon is in Leo, and Venus in the 6th or 8th **house**, aspected: by benefics, will die in six years.

If sign Cancer be the 6th or the 8th house from the Lagna (Ascendant) and Mercury occupies it (Cancer) **aspected** by the Moon, the native is likely to meet with ruin in a year.

Kethu occupying the Lagna (Ascendant) tends to cause danger to the life of the person in two months. Saturn with any other malefic occupying the Lagna (Ascendant) produces a similar effect in sixteen days.

If Saturn be in the Ascendant aspected to other malefics, the same effect will manifest in a month or in a year.

If the Moon **occupies the 6th or** the 8th house, there will be danger to life in a year. If the Moon be aspected by malefics the same effect will come to pass earlier. If she be aspected by benefics alone the same effect will appear in eight **years**; aspected by malefics and benefics together she produces the same effect in four years.

If the 8th house from the Sun be occupied by Saturn and Mars, bereft of the aspect of benefics, the father dies early.

If malefics occupy 7th, **8th** and 9th houses from the Moon, both the mother and the child will be threatened with death.

If the Lagna (Ascendant) be Pisces and if the 3rd house be occupied by the Sun and the Moon the child **will** be liable to contract disease. The child will be exposed to the risk of losing its life in 3 days.

If the Ascendant, 5th or 9th house, therefrom, be occupied by the Moon, with the Sun in the 4th or the 8th

house, the child will suffer from bad disease and will be liable to lose its **life** in 3 days.

If the 5th or the 9th house from the Moon be occupied by the Sun, the child will succumb to a bad disease in 20 days.

If, at the moment of birth, the **1st**, 4th, 7th or **10th** house from the Lagna (Ascendant) be occupied by Mars alone, without Jupiter in any of those houses, the issue will be a still-born child. It will pass away after birth, if the Sun occupies the Lagna, the 8th house therefrom being occupied by any planet, with Jupiter located anywhere except in a quadrant.

If the 8th" house be occupied by several planets the child will be alive only for a week or a month.

If, at the moment of birth, the Lagna be occupied by Mars with Venus in a quadrant the **child** will die when Mars makes a round and comes again to the same point of the Zodiac.

If the 8th house be occupied by the lord of the Lagna aspected by all the malefics, death will be certain in four months.

If, at the moment of birth, the Sun occupies a movable sign, in combination with malefics, danger by means of poison, water or weapon must be predicted.

The Ears—If the 3rd or the **11th** house from the Lagna (Ascendant) be occupied by the Moon in **combination** with malefics, the native will be in danger of losing his ears (power of hearing) at once; but, if aspected by malefics, the same will come to **pass** in course of time.

The Eyes—**Saturn** in the **12th** house **affects** the right eye ; and Mars in the **12th** affects the left.

The Sun in the 8th house, the Moon in the 6th and Mars in the **12th** cause injury to the eye by cruel diseases.

If malefics occupying the 3rd, 5th, 9th or 10th house, be not aspected to benefics. the ears, the teeth or power of speech will be affected.

A person born when Rahu is in the Lagna and the Sun in the 7th house will become blind.

If the 6th or the 8th house be occupied by the Moon in conjunction with malefics, or, if the Sun and the Moon be in the 8th house, there will be loss of sight, if Rahu governs the Ascendant.

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Influence of Asterisms. A son born during the first quarter of asterism **Mula** affects the life of the father ; if birth takes place during the second quarter of that asterism the mother will suffer ; if birth be in the third quarter, there will be loss of property ; the fourth quarter of the asterism is good, and the son, born during that time, will have posterity, wealth, health, happiness and power of speech, besides being esteemed by kings, though possessed of a tendency to prove a source of distress to the family.

A person born under asterism Purvashada at a time when the Ascendant is Sagittarius, or, under asterism Pushya at a time when the Ascendant is Cancer, brings trouble on the father. Birth in the first quarter of Purvashada or Pushya causes trouble to the father ; birth in the second quarter affects the mother ; birth in the third quarter affects the native himself ; birth in the fourth is disastrous to the (maternal) uncle.

A person born in the third quarter of the asterisms **Hastha** and **Barani** is likely to lose his parents.

A person born in the first quarter of asterism **Uthara-Palguni**, in the second quarter of **Hastha**, in the third quarter of **Aslesha** or in the fourth quarter of **Barani**, affects the life of the parents ; the father will suffer if the child be a male, and the mother if the child be a female.

A person, **born** under asterism Utharapalguni, Pushya, Purvashada, Chithra, Aslesha, **Mula** or **Jyeshta** affects the life of the father. The adverse effects referred to will disappear if the father keeps aloof from the child for 2 months, 3 months, 8 months, 6 months, 9 months, 8 years **and 15** days respectively.

Birth Under Asterism Jyeshta.—**Divide** the total duration of asterism Jyeshta into ten parts. Birth of the child in the first part affects the maternal grand-mother, in the second, it affects the maternal grand-father; in the third, the maternal uncle, in the fourth, the mother; in the fifth, the native himself; in the sixth, the **family**; in the seventh, the relations of the **parents**; in the eighth, the elder brother; in the ninth, the father-in-law; and in the tenth, it affects everybody. If the lord of the rising Navamsa, at the time, be the Sun, the father will be afflicted; the Moon, Mars and Saturn, as lords of the **Navamsas**, afflict the mother, the maternal uncle and the brother of the native respectively. Jupiter, Venus and Mercury have the same effect on the native if the moment of birth coincide with Thyajyam.

Dhina-Mrithyu and Dhina-Rogam. — If the **Amsas**, specified above, synchronise with Dhina-Mrithyu and Dhina-Rogam, the effect will be as stated above.

Gandantram.—**The** last two ghatikas of Aslesha, the first 2 ghatikas of **Magha**, the last two ghatikas of Jyeshta, and the first two of Mula, the last two of Revathi and the first two of Aswini are called **Gandantram**. This is **Nakshatra Gandantram**.

The last two Ghatikas of Panchami, **Dhasami**, Full-Moon and New-Moon are **Gandantrams**. This is **Thithi Gandantram**.

The last **Navamsas** of Cancer, Scorpio, Pisces, and the first of Aries, Leo and Sagittarius are **Rasi Gandantrams**.

The Effect of **Gandanths**.—**Nakshathra** Gandanthal adversely affects the parents, brothers of the native and the native **himself**; Rasi Gandanthal affects the family to which the native belongs ; Thithi Gandanthal affects his parents. Some writers think that Gandanthal is a thoroughly malefic **period** and that it deals death all round.

A child, born **during** Gandanthal, is not likely to live long. If alive, the parents and the brothers, the grand-father and the **grand-mother** of the child will be affected.

A person born (1) during Vishti, suffers from poverty; (2) during Gulika, will have deformed limbs; (3) **during** Yama-Ganda, will not have legs to stand on ; (4) during Rikthai, will be a **hermophrodite**; (5) during **Vyathee-patham**, will have defective limbs ; (6) during Parigha, will lose his **life** ; (7) during **Soolam**, his family **will perish**; he will be abandoned by his family and will have few enjoyments (8) during New-Moon, will be **deprived** of his lands ; (9) during Vaidhrithi,, the father will meet with death.

A person, born under an asterism affected by eclipse will be afflicted with **disease**; born under an asterism governed by a malefic, he will be troubled by his enemies.

Birth on Chathurdasi of the Dark **Fortnight**.—Divide the total ghatikas for Chathurdasi into six periods. Birth of a person during the first period produces no harm. Birth during the second, the third, the fourth, the fifth and the sixth periods adversely affects and causes **disaster** to the father, the mother, the uncle, the cattle and the children respectively.

Planets in Exaltation. -If, at the time of birth of a person, a single planet be exalted, the person will be free from all misfortunes ; if two planets be exalted, he will be

the ruler of a **territory**; if three planets **be** exalted, he **will be** a king; if four **planets** be exalted, he will be an **emperor**; if five planets be in their exaltation, he will have the sovereignty of the **earth**.

The effects of planets in *debilitation* will **be** the reverse of what is **stated** above for planets in **their exaltation**. The beneficial influence will diminish according to the degree of depression of the planets. .

If, at the time of birth, the Sun **be** exalted, the person will become the commander of an army; if the Moon be exalted, he will have wealth and **corn**; if Mars be exalted, he will have authority over forest lands; if Mercury be exalted, he will have fortune from **royalty**; if Jupiter be exalted, he will be a wealthy **king**; if Venus be exalted, he will have wealth from **royalty**; if Saturn be exalted he will be as powerful as a **king**.

Stinabah Yoga.—**Planets**, excepting the Sun, occupying the 2nd house from the Moon, produce the **Yoga** known as **Sunabah**.

Anabah Yoga.—**Planets**, excepting the Sun, occupying the 12th house from the Moon, produce the **Yoga** known as **Anabah**.

Dhurudhura Yoga.—**Planets**, excepting the Sun, occupying both the 2nd and the 12th houses from the Moon, produce the **Yoga** known as **Dhurudhura**

A person **born** under the aforesaid three **Yogas** will be well-educated, long-lived and of wide reputation.

Vahsi Yoga. Planets, excepting the Moon, occupying the second house from the Sun form **Vahsi Yoga**.

Vaysi Yoga.—**Planets** excepting the Moon, occupying the 12th house from the Sun form **Vaysi Yoga**.

Ubachari.—**Planets**, excepting the Moon, occupying both the second and the 12th houses from the Sun form **Ubachari**.

These Yogas produce **world-wide** reputation, besides the benefits of **Anabha**, Sunabha and Dhurudhura Yogas.

Gaja-Kesari Yoga.—Jupiter occupying the 4th, 7th or 10th house from the **Moon**—this is known as Gajakesari Yoga. A person born under this Yoga will have wealth, good **reputation**, happiness and knowledge of several sciences.

Illegitimacy.—If the Lord of the **Hora**, at birth, occupy an inimical sign, and if the **Lagna** (Ascendant) or the **Rasi** (sign occupied by the Moon at birth) be not aspected by Jupiter, the native must be deemed to **have** been born out of wedlock.

If the Sun and the Moon together occupy an inimical sign, and do not aspect the **Lagna** (Hora Lagna) the birth of the person should be considered illegitimate.

If the Sun and the **Moon**, occupying the same sign, be not aspected by Jupiter, or, if all these three be in debilitation, the birth is illegitimate.

Sterility.—A person born when the seventh and the twelfth houses are occupied by malefics and the 5th house by waning Moon, will have a wife barren of offspring—according to some astrologers.

Enlarged **Testicles.**—A person born at a time when the 7th house from the **Ascendant** is occupied by Mars in conjunction with Venus, aspected by malefics, will have enlarged testicles to be sure.

A person born during the intervals known as Dhina-Mrithyu and Dhina-Roga will also have similar testicles.

RISING SIGNS AND PLANETARY ASPECTS.

Aries.—If the rising sign be Aries, at birth, the native will be poor ; if the sign be occupied or aspected by Mars, the native will be devoted to agricultural work; if the sign be aspected by Jupiter, the native will have a humble profession.

Taurus.—If, at the moment of birth of a person, the rising sign be Taurus, the person will be possessed of wealth and cows, if the sign be aspected by the **Moon**; if Venus occupies or aspects the sign he will have many enjoyments.

Gemini.—If, at the time of the birth of a person, the Ascendant be Gemini, the native will be able to acquire a knowledge of all arts and sciences and will be addicted to many women, if the sign be occupied by Mercury; aspected by Mercury, he will be learned in the four Vedas.

Cancer.—If, at the time of birth of a person, the Ascendant be Cancer, occupied or aspected by the Moon, the person will enjoy great **happiness**; if occupied or aspected by Jupiter, he will have immense wealth and comfort.

Leo. If, at birth, the Ascendant be Leo, the native will be courageous, heroic and capable of prevailing over all.

Virgo—If, at birth, the Ascendant be Virgo, the native will have many wives, will give birth to daughters, and will be in humble life ; if occupied or aspected by benefics, he will have immense wealth and corn.

Libra If, at birth, the Ascendant be Libra, the person will live in comfort, will be a man of few words, truthful and skilled in trade ; if the sign be occupied by Venus, he will be an eminent nobleman.

Scorpio—If, at birth, Scorpio be the Ascendant, the person will have a tendency to be cruel, devoid of character and mean-minded, if the sign be occupied by Mars; aspected by Mars, he will have command over armies.

Sagittarius—If, at birth, Sagittarius be the Ascendant, the native will have a disposition to evil ways, if birth takes place in the first half of that sign; if born in the second half, he will be prodigiously wealthy; if Jupiter occupies either half of the sign, the native will be a king.

Capricorn—If, at birth, the Ascendant be Capricorn, the native will have a weak intellect, wealth and happiness; if the sign be aspected by Saturn, he will have a capacious stomach and will eat many kinds of food; if aspected by benefics, he will become a king.

Aquarius—If, at birth, the Ascendant be Aquarius, the native will be poor, miserly, firm-minded, jealous, wicked and addicted to thieving; if aspected by benefics, he will be a king.

Pisces If, at birth, the Ascendant be Pisces, the native will have a long and comfortable life; if Venus occupies the sign, he will be a king.

ON THE MOON IN THE SEVERAL SIGNS OF THE ZODIAC.

A person born with the Moon in sign Aries will have round red eyes, slightly copper-coloured; will be a moderate eater of hot vegetable food; will be easily pleased; fond of travels and sexual intercourse; will have weak knees; will have no permanent wealth; will be valiant and attached to women; will skilfully carry out orders; will have deformed nails and a scar on the head; will be self-respecting, will be the eldest of his brothers; will have lines on his palm of the shape of Sakti (a weapon); will be capricious; and will be afraid of water.

Moon in Taurus—A person born with the Moon in sign **Taurus** will be handsome and of attractive **gait**; will have stout thighs and **broad face**; will have a mole on a side of **his** hip; will be of generous nature; will put up **with misfortunes**; will be a man of influence; will have daughters and will be aloof from his relations; the native will have a tendency to phlegmatic affections; will lead a blessed life; will be **patient**; will be a good eater; will be affectionate to his wife and steady in friendship; will be happy in the middle and last part of his life though unhappy when young.

Moon in Gemini, at birth, gives the native a gallant nature, keen intellect, sweet speech and an inclination for good eating, music and dance; will have copper-coloured eyes and curly hairs; will be witty and learned in the sciences; will have a keen perception of others' motives and a handsome **body**; the native will be learned in the sciences; will be served and respected by hermophrodites and will have a flat nose.

Moon in Cancer—A person born with the Moon in Cancer, will walk fast with his body **bent**; will have a high **hip**; will be under the influence of women; will have good friends; will be learned in astrology; will have many houses; will acquire wealth as the waning Moon acquires **light**; will be of short stature; will have stout neck; will be **moved** by sweet words; will occupy an influential position; will be inclined to have **friendship** of those of quality or good **position**. and will be fond of water and gardens.

Moon in Leo A person born with the Moon in Leo will be easily offended; will have broad face, cheeks and brown eyes; will have few sons; will hate women; will be fond of animal food and forests; will be angry for nothing; will suffer from hunger, thirst, stomach-ache and

tooth-ache ; will have mental **anxieties** ; will be **generous** ; will have a deformed body and a steady mind, proud and attached to his mother.

Moon in **Virgo**—A person born with the Moon in Virgo will acquire education easily, will **have** a self-sacrificing nature, a handsome face and phlegmatic constitution ; will be **truthful**, learned in the sciences, virtuous, cultured and fond of sexual union ; will enjoy the house and property of other men ; will live in foreign places ; will be of sweet speech, will have daughters and few sons.

Moon in **Libra**—A person born with the Moon in Libra will **respect** the Devas, Brahmanas and holy men in **general** ; will be intelligent and clean ; will be subject to the influence of women ; will be tall; will **have** a raised nose and an excellent constitution ; will be clever and fond of travelling ; will be rich ; will **have** a defective limb ; will be strict in business dealings ; will be loved by the Brahmanas ; will be a benefactor to his kinsmen by whom he will be **rejected**.

Moon in **Scorpio**—A person born with the Moon in Scorpio will have broad eyes, broad chest, round shanks, thighs and **knees** ; will be aloof from his parents and teachers; will suffer from illness when young ; will be respected by the king's family ; will be of brown colour ; will be of cruel nature ; will have lines in his hand of the shape of **fish**, will be like the **Moon** to the sea of his race and will have some defect in his **feet**.

Moon in **Sagittari**—A person born with the Moon in Sagittari will have a straight face and a sunken **belly** ; will spend his paternal property ; will be a **poet** ; will be a hero ; will have big crooked teeth, will be weak ; will be **diligent** ; will undertake various works ; will be short and deformed; will be skilled in sculpture, will have

disfigured nails and fleshy arms ; will have a keen intellect ; will be **charitable** ; will be strong in kinship, and will be amenable only to kind words.

Moon in **Capricorn**—A person born with the Moon in Capricorn will treat **his** wife and children with kindness ; will pretend to be charitable ; will have weak lower limbs, fine eyes, and slender **waist** ; will grasp other people's thoughts ; will be prosperous and sluggish ; will have a cool **constitution** ; will be **lethargic** on account of **lust**. will be dutiful and strong, and attached to women of low caste, and will be miserly, shameless and unrelenting.

Moon in **Aquarius**—A person born with the Moon in Aquarius will have a neck like that of a young elephant, hands rough **with** hair, will have a prominent neck-bone, will be **tall** ; will have large feet, thighs, back, buttocks ; will be in love with others' **wives** ; will have a disposition to do evil, will be alternately subjected to prosperity and **adversity** ; will be **deceitful** ; fond of flowers, perfumes, and friends **and** will be fond of travelling.

Moon in **Pisces**—A person born with the Moon in Pisces, will be a dealer in property acquired from the sea, will be attached to his **wife** ; will have a strong body, not easily fatigued by fight, lofty nose and big **head** ; will be attached to women and will be under their influence ; will have fine eyes and bright **body** ; will unearth and enjoy hidden treasures and will be learned.

REMEDIAL FORCES.

If the planet occupying the Ascendant be also in exaltation, therein, all adverse effects will be extinguished.

- If, at birth, the lord of the Ascendant, Jupiter or Venus, occupies quadrants, the native will be long-lived, will be very wealthy and will enjoy the favour of **kings**.

A person born at a time when any of the three planets (Mercury, Venus and Jupiter) occupies the **quadrant** and is strong will not be affected by the evil influences of other planets.

If, at birth, the Hora Lagna **be** occupied by Venus, and any of the quadrants by Jupiter, the native will live a hundred and twenty years, provided malefics do not occupy the 8th house.

A well-dignified benefic, located in a quadrant or in a trine, at birth, dispels all evil effects relating to the time of birth, as the Sun **dispels** darkness.

Rahu **occupying** the 3rd, 6th or 11th house, from the Ascendant, and aspected by **benefics**, destroys all impediments. Rahu, occupying Taurus, Cancer or Scorpio, produces the same effect.

Jupiter, at birth, in full strength, located in the Ascendant, in his own or friendly sign, in his exaltation, in quadrant or in trine, or in Virgottama position completely diminishes **all** the adverse effects of other planets.

The influence of the planets, Mercury and Venus, similarly located, is the same on adverse effects.

But Venus in the" 7th house and Mercury in the 4th from the Ascendant produce no good.

Jupiter or Venus, occupying the Ascendant, **gives** the native a life of one hundred years. Besides, the evil effects produced by planets, located in the 8th house, will sink.

If the Ascendant be governed by its Lord, (a benefic) occupying the Navamsa of a benefic in Virgottama position, and aspected by benefics, the person will be **free** from the adverse effects of other planets. Some **writers** say

that the malefic planets, located in **the** 3rd, 6th or nth houses from the Ascendant and occupying Virgottama position possess the same influence, even if the Ascendant be aspected by a **malefic**.

If the Moon, occupying an evil sign, at birth, be aspected by its lord or any friendly planet, the native will watch over his child as a miser his store.

All adverse effects manifest in a horoscope will **vanish**, if **the** Moon be (1) well-dignified, (2) Full-Moon. (3) occupying Virgottama position, (4) aspected by benefic planets, (5) in conjunction with benefic planets, (6) in her maximum strength.

All the adverse **effects** produced by planets will be completely extinguished, if the Sun and the Moon be located in their own Virgas, or in those of their friends, or in the Virgas of benefic planets, or in conjunction with benefics or aspected by **them**. They should, besides, be free from the inimical aspects of, or association with, malefic or inimical planets and should be strong in the Shadvirgas.

HOROSCOPY OF WOMAN.

I now come to the horoscope of woman :—

A woman, born at a time when the 7th house from the Ascendant is occupied by Venus and the Moon, will become the wife of an aged man. If malefics occupy the 7th house, she **will become** a *widoiv* in early life.

A woman, born at a time when the Ascendant is Scorpio, Capricorn, Aquarius or Aries occupied by either Venus or the Moon and aspected by malefics, will become a *prostitute along with her mother*.

If, at birth, the 8th house from the Ascendant be occupied by Mars, the **woman** will become a *widow*.

If, at birth, the 8th house be occupied by a malefic and the 2nd by a benefic *the wife will predecease her husband—she will die a "Sumangali."*

The Moon in Taurus, Scorpio, Leo or Virgo, at birth, gives the native *very few children.*

If, at birth, Venus be the lord of the 7th house, the woman *will have a handsome husband.*

If Mercury be the lord of the 7th house, the woman *will have a learned husband.*

If Jupiter be the lord of the 7th house, she *will have a husband possessed of good qualities.*

If the Sun be the lord of the 7th house she *will have a husband of amiable nature;* if that be occupied by the Sun. *she will be divorced by her husband.*

If the 7th house be weak and unoccupied and has the aspect of malefics alone (not of benefics) the woman *will have a contemptible husband.* She herself *will be either barren or unfortunate, or, will lead a vagrant life.*

If the 7th house be a movable sign and if its lord be located in another movable sign or in the *Amsa* of such movable sign, *the husband of the woman will be a traveller in foreign lands.*

If the 7th house be a fixed sign and its lord in another fixed sign, or in the *Amsa* of such fixed sign, *the husband will be confined to his house.*

If the 7th house be occupied by the Sun, aspected by inimical planets, *the woman will be rejected by her husband.*

If the 7th house be occupied by Mars, aspected by inimical planets the woman will become *a widow when young.*

If the 7th **house** be occupied by Saturn, aspected by inimical planets, the woman will live *a prostitute till old age.*

If the 7th house be occupied by both malefics and benefics, the woman will be *inclined to commit adultery.*

If the lord of ~~the~~ 7th **house** be a malefic and if it be occupied by Saturn and Mars, the woman will *become a widow.*

If the lord of the 7th **house** be a weak malefic, aspected by benefics, the woman *will be rejected by her husband* and if he be in depression, or, if he occupy an inimical sign, she will *hate her husband.*

If the **Navamsa** of Venus be occupied by Mars and *vice versa*, the woman will be *addicted to adultery*; if, in addition to this, the Moon occupies the 7th house, the wife will *be immoral* with the passive consent of her husband.

If the Ascendant be the house of Saturn, or Mars, or the Sun or the Moon, occupied by Saturn and Venus, the woman *will be barren of children*, if the 5th house be occupied or aspected by malefics.

If the lord of the 7th house be a benefic or if he occupies a beneficial Navamsa in conjunction with benefics or aspected by them, the woman will have beautiful hips, will be loved by her husband and will *indulge in many kinds of enjoyment.*

If the 7th house be occupied by the Sun, **and** if the Sun be located in his own Navamsa, the husband will be *amiable and voluptuous.*

If the 7th **house** be occupied by the Moon, located in **Her** Navamsa, her Husband will be of bad **character**; he will hold *a position of authority.*

If the 7th house be occupied by Mars, and if he be located in his Navamsa, her husband will be *bad after women and indigent*.

If the 7th house be occupied by Mercury, and if he be located in his Navamsa the husband will be *good-natured, rich and able to control his passions*.

If the 7th house be occupied by Jupiter, and if he be located in his Navamsa, the husband of the woman will have *good sense and wealth*.

If the 7th house be occupied by **Venus**, and if she be located in her Navamsa, her husband will be *handsome and endowed with wealth and corn*.

If the 7th sign be occupied by Saturn, and if he be located in his Navamsa, her husband will be *foolhardy and aged*.

In this manner, matters connected with a woman's fortune and husband should be determined from the 7th house in the Radical.

The Ascendant—If Mercury be the lord of the Ascendant and Venus and the Moon occupy it, the woman will hate her husband, will have comfort and will be self-willed.

If the Ascendant be occupied by the **Moon** and Mercury, the woman will be of a respectable family and extremely happy.

If the Ascendant be occupied by Venus and **Mercury**, the woman will be rich, fair and well-born.

If the Ascendant be occupied by the Moon, Mercury and **Venus**, the woman will indulge in many kinds of enjoyment.

If the Ascendant be occupied by Jupiter, the woman will have abundant wealth and will be happy in her sons and friends.

If the 8th **house** be occupied by a malefic, and if that malefic occupies his own Navamsa, the **woman will** die in the Dasa period of that planet.

A malefic, occupying the Ascendant, does good if the Ascendant be his own house or house of exaltation.

If the Ascendant be Sagittarius, Pisces or Cancer, the woman will **suffer** grief through her husband, son etc, if malefics be there.

If the malefics occupying the Ascendant, the 8th or the 9th house, be not associated with benefics, the woman will go through several misfortunes.

Even if the 7th and 8th houses be occupied by malefics the woman **will** have a long and happy life with her husband and her sons, if **the** 9th house be occupied by a fortunate planet.

Thrimamsa.—The Thrimamsa is largely used in reading the horoscope of women.

[Thrimamsa is a part of a sign of the Zodiac divided into thirty equal parts, **each** part being a degree. The odd signs are Aries, Gemini, Leo, **Libra**, Sagittarius and Aquarius. The even signs are Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces. In the odd signs, the first 5 degrees **are** the **Thrimamsas** of Mars, the next 5 degrees are those of **Saturn**; the next 8 **degrees** are those of Jupiter; the next 7 degrees are those of Mercury; and the last 5 are those of Venus. In the even signs the first 5 degrees are those of Venus, the next 7 are those of Mercury; the next 8 are those of Jupiter; the next 5 are those

of Saturn and the last 5 are those of Mars: For odd signs —Mars 5 degrees, Saturn 5, Jupiter 8, Mercury 7, and **Venus** 5— total 30 degrees. For even signs:—**Venus** 5, Mercury 7, Jupiter 8, Saturn 5, Mars 5—total 30 degrees]

PLANETARY THRIMSAMSA OF ZODIACAL SIGNS.

Aries or **Scorpio**.—If, at birth, the Ascendant be Aries or Scorpio, and Mars the lord of the rising Thrim-samsa, the woman will be disposed to wickedness and her children will **die**; if Saturn be the lord of the rising Thrim-samsa she will be of bad **conduct**; if Jupiter be the lord of the rising Thrim-samsa, **she** will have wealth and sons; if Mercury be the lord of the rising Thrim-samsa, she will be of bad conduct; if **Venus** be the lord of the rising Thrim-samsa, she will indulge in adultery.

Taurus or **Libra**.—If the Ascendant at birth be Taurus or Libra, and Mars the lord of the rising Thrim-samsa, at the time, the woman will be inclined to immorality and will have very few sons : if the lord of the rising Thrim-samsa be Saturn, her children will die and she will be inclined to prostitution ; if the lord of the rising Thrim-samsa be Jupiter she will be chaste and good-natured; if the lord of the rising Thrim-samsa be Mercury, she will be full of virtuous qualities; if the lord of the **rising** Thrim-samsa be Venus, she will be rich and happy.

Gemini or **Virgo**.—If the Ascendant, at birth, be Gemini or Virgo and Mars the lord of the rising Thrim-samsa, at the time, the woman will be attached to paramours and will have **very** few sons; if the lord of the rising Thrim-samsa be **Saturn**, she will be adulterous and all her children will **die**; if it be Jupiter, she will be **good** and chaste ; if it be Mercury, she will be **full of good** qualities ; if it be Venus, she will be happy and enormously rich.

Cancer.—If the Ascendant, at birth, be Cancer, **and** the lord of the rising Thrim-samsa at the time be Mars, she will be of independent nature and the children, born of

her, will pass **away**; if the lord of the rising Thrim-samsa be Saturn, she will live in foreign countries and will turn out a prostitute; if it be **Jupiter**, she will be connected with royalty; if it be Mercury, she will have a knowledge of sculpture and **will** be much devoted to her husband; if it be Venus, she will be unchaste and will have very few **sons**.

Leo.—If the Ascendant, at birth, be Leo, and Mars the lord of the rising Thrim-samsa, at the time, the woman will be wicked; if the lord of the rising Thrim-samsa be Saturn she will be barren; if it be Jupiter, she will be the wife of a king; if it be Mercury, she will be of masculine nature; if it be Venus, she will associate with people unsuited to her rank.

Sagittarius or Pisces.—If the **Ascendant**, at birth, be Sagittarius or Pisces, and Mars the lord of the rising Thrim-samsa, the woman will be good-natured and chaste; if the lord of the rising Thrim-samsa be Saturn she will derive pleasure from very trivial matters; if it be Jupiter, she will be virtuous and chaste; if it be Mercury, she will be skilful and indifferent to the observance of religious formalities; if it be Venus, she will be chaste..

Capricorn or Aquarius.—If the Ascendant, at birth, be Capricorn or Aquarius and Mars the lord of the rising Thrim-samsa, at the time, the woman will lose her children; if the lord of the rising Thrim-samsa be Saturn, she will follow the religion of the lower castes; if it be Jupiter, she **will** be attached to her husband; if it be Mercury, she **will** be of bad **conduct**; if it be Venus, she will be **barren** and **will** have a tendency to violate all religious rules.

Such are the delineations for Thrim-samsa of the planets in the **Horoscopy** of Woman.

Matters connected with the widowhood of a woman should be determined from the 8th house ; matters connected with the fortune and the husband of a woman should be determined from the 7th house ; her grace and beauty should be judged from the **Ascendant** ; and matters connected with her sons and their prosperity should be determined from the 9th house, from the Ascendant.

ORNAMENTATION.

CHAPTER III.

To adorn a child with jewels, choose a day ruled by the 5th asterism from its **Janma-Nakshatra**—the asterism of the child, at birth.

Female infants, especially, are **adorned** with jewels in order that they may have a long and felicitous life. Yama, the God of Death, is supposed to come and menace the child on the 7th day of its birth. To safeguard the child against him and to prolong its life, it is customary to perform a (preservative) ceremony which consists in making an offering of sweetmeats in worship of the deity, in the evening, and install, in front of the house, a water-pot in the centre of a bed of palmyra leaves. Vedic Mantras are then chanted over the pot and the God of Death, who is supposed to knock at the door with pestles, is expelled by strokes with the palmyra leaves to the recital of incantations vivified by the sound of bells.

NAMAKARANAM—NAMING THE CHILD.

I next proceed to describe the **ceremony** of Namakaranam. The appropriate day for this function is the 10th, 12th or 16th day of the child's birth. Failing to perform it on any of these days, an *auspicious* day, say the Vedas, should be chosen for the purpose—after the 16th day of the child's birth.

The following asterisms are **good**:—**Aswini**, Rohini, Mrigasirsha, Ardhra, Punarvasu, Pushya, Uthrapalguni, Hastha, Swathi, Anuradha, Sravana, Sravishtha, Sathabis and Revathi.

The Thithis **to be avoided** are :—The 4th, 6th, 8th, 9th, 12th, and 14th of the bright and dark halves of the lunar month, the Full-Moon and the New-Moon **days**.

Sakunam and Vishti **Karanas** should be avoided.

[**The** second half of the 14th day (**Thithi**) of the dark and bright halves **of** the lunar month is known as " Sakunam " **which** is an inauspicious Yoga. " Vishti **Karanam** " is also an inauspicious Yoga ; it occurs during (1) **the** latter half of the 4th Thithi (2) the first half of the 8th Thithi (3) the latter half of the 11th Thithi of the bright fortnight (4) the first half of the Full-Moon (5) the second half of Thrithiyai, (6) the first half of Sapthami. (7) **the** second half of Dhasami, and (8) the first half of Chathurdasi, of the dark **fortnight**.]

Monday, Wednesday, Thursday and Friday are good, as also the **Amsa**, **the** Lagna (rising sign), the Dhrekkanam and Hora of Mercury, Jupiter, Venus and the **Moon**. Other days should be avoided.

The 8th house, from the rising sign, at the time, should be unoccupied.

Fixed signs (Taurus, Leo, Scorpio and Aquarius) are considered the best

Common signs (Gemini, Virgo, Sagittari and Pisces) are also approved, **when** occupied by a benefic.

The ceremony should be performed during the forenoon' of the day and not at any other time. The child should be **given** the name of **any** of his forbears **or** that of some Deity, Titles, conferred by kings, : or earned **by** the performance of **extraordinary** acts of sacrifice should be added to the original name. It is **also** **in vogue** to give names to temples, elephants, horses, trees, rivers, wells, holy **emblems**, poems, poets and **cattle**.

Jupiter must occupy quadrant (**Kendra**) or Trine (**Thrikona**) from the rising sigh, at the time of christening; a malefic must occupy the 11th house, **with** Mercury in a quadrant occupying a benefic **Navamsha**—this is considered *a very fortunate time* for celebrating the christening festival.

Another auspicious time is during the bright fortnight, (Sukla Paksha) when the nth house from the rising **sign** (**Lagna**), at **the** time, is occupied by either Venus or a malefic, Jupiter or **Moon** occupying the quadrants (**Kendras**). This will **produce**; **wealth**; contentment and prosperity,

Yet another auspicious time is that **when** :the rising sign (**Lagna**); at the time, is the house of a benefic with a malefic in the 3rd and Venus in the 12th house, the Moon being dignified.

CRADLING.

To cradle a child the best **time** is the 10th, 12th, 16th or the 32nd day after its birth.

TO FEED ON MILK.

A wise man will commence to feed the child on milk from a nursing chank on the 31st day of its birth ; if that be not convenient, the day of the 10th asterism from the Jenma-Nakshatra of the child will be good.

The following asterisms are the best. — Aswini, Rohini, Mrigasirsha, Punarvasu, Pushya, Magha, Utharapalguni, Hastha, Chithra, Swathi, Anuradha, Sravishta, Utharasha-da, Sravana, Sathabis, Utharabadrupada and Revathi.

Avoid the following Thithis. - Chathurthi, Navami, Shasti, Ashtami, Chathurdhasi and New Moon as also Sthirakarana and Vishtikarana.

Aries, Scorpio and Pisces as also " the sign occupied by the Sun " (Atho-Mugha Rasi) are inauspicious ; the other Rasis are favourable.

Monday, Wednesday, Thursday and Friday and the signs occupied or aspected by the Moon, Mercury, Jupiter, or Venus are auspicious for commencing to nourish the child.

If the 10th house from the rising sign at the time of feeding be occupied by any planet there will be disaster.

The feeding must be done either in the fore-noon or at noon. Night-time should be avoided.

This function may also be performed at the time of feeding the child on cooked rice on the days specified for it.

TO TAKE THE CHILD OUT OF THE HOUSE.

In the 3rd month, the child should be taken out of the house in order that it may see the Sun; in the 4th month, the child should be made to see the brilliant Moon

and the cow. The sacrament of *Upa-Nishkramanam* should be performed in the same month. Upa-Nishkramanam is the ceremony performed to invoke the blessings of the Gods on the child at the moment of its coming out of the house to see the world beyond. The child must be well-decked with jewels, and prayers of worship offered to Gods accompanied by the sprinkling of saffron-coloured rice in token of their benedictions and blessings on the child. The performance of this ceremony bestows wealth, long life and success on the child. If this ceremony be not done, the wealth and life of the child will be adversely affected. A procession should then be formed, with the child on horse-back, or in other conveyance. It is then the uncle's turn to make a present of jewels to the child and pronounce his blessings on it for a long and happy career. The relations and friends of the child should be invited to take part in the function. Outside the house, in the open air, the child should be seated on a floor set off for the purpose and smeared with a mixture of cow-dung and water. Consecrated grains are also sprinkled, the prescribed Mantras are chanted and over the incantation of Mritha-Sanjivi Mantra, a string is tied round the waist of the child as an amulet. The guests are then treated to refreshments.

TO FEED ON RICE.

I now pass on to give the rules to be observed in the matter of commencing to feed a child on cooked rice in order that it may grow in strength and stature.

Start feeding the son in the 6th month, failing which in the 8th, 10th or 12th solar month. In the case of a daughter, the function should take place in the 7th, 9th or nth month—in odd months.

The following are the most favourable asterisms—Aswini, **Rohini**, Mrigasirsha, **Punarvasu**, Pushya, Utharapalguni, **Hastha**, Chithra, Swathi, **Anuradha**, Utharashada, Sravana, SraVishta, Sathabis, Utharabadhrapada and **Revathi**.

The asterisms **Ardhra**, **Krithika**, Jyeshta, Barani, **Aslesha**, **Purvapalguni**, Purvashada, **Purvabadrāpada** will cause misery, thoughtlessness and fear and so one should not start any function of feeding on those days.

Shashti, **Ashtami**, **Navami**, **Chathurthi**, Chathurdasi—these Thithis should be totally avoided for this function.

Monday, Wednesday, Thursday and Friday are good, as also the time when the rising **Navamsa** is that of the Moon, Mercury, Jupiter and Venus. ,

Sunday, **Tuesday** and Saturday and the time when the rising Navamsa is that of the Sun, Mars or Saturn are **unfavourable**.

Taurus, Aquarius, Libra, Virgo, Leo, Cancer, **Capricorn**, Gemini and Sagittari are beneficent signs.

The 2nd, **4th**, 6th, 8th, **10th**, nth, **13th**, **15th**, **17th** and 19th asterisms from the asterism, at birth, are favourable.

The child should not be fed (for the first time) on a day ruled by its asterism at birth, for this will shorten its life. The function should not be performed at a time when the 8th house from the rising sign is **occupied** by Mars, or the **7th house** by Venus, or the **9th** by Mercury,

The **10th** house from the rising sgn at the time of feeding must be unoccupied.

Planets in the 6th house, benefic or malefic, cause ill-feeling among relations.

The most important element in the matter of starting to feed a child is *the month*; and so it does not matter if Jupiter and Venus be "Asthangatha" at the **time**.

Abdhapoorthy. -On the first birth-day Anniversary the child should be taken in procession to the river for oil-bath, and dressed in **clothes** and with jewels ; a **string** made of gold or silk, sanctified by ceremonial prayers, should then be tied round his loin. This should be repeated every year on the **Jenma-Nakshatra** day for the assuagement of all ills and for the increase of the happiness and prosperity of the subject. The **practice** is to bathe the **child** in water, consecrated by "**Udaka-Santhi**" Mantra the previous night and next day invest him with an amulet round his loin. This is **followed** by the worship of the Planets, **Agni** and **the** Deities. Making reverence to Brahmanas with gifts of new clothes and the distribution of sandal and *pan supari* bring the function to a close. This ceremony should be performed in a very generous spirit, without miserliness or mutilation of Mantras, as it repays the individual a hundred-fold. [The Mantras should not be **mumbled** over, nor pronounced with incredible velocity, as is the way with the Vaidhikas, ordinarily-]

EAR-BORING.

CHAPTER IV.

This function should be performed on the **12th** or the **16th** day of the **birth** of the **child** or in the **6th**, **7th**, **8th** or the **10th** month. "**Nakshatra-Sandhi**"—the **time** between the ending **moments** of One asterism and the beginning of its **next**—is **inauspicious**,

The auspicious asterisms are:—Mrigasirsha, Ardhra, Punarvasu, Pushya, Hasta, Chithra, Sravana, **Sravishtha** and Revathi.

Dwithiyai, Thrithiyai, Panchami, Shashti, Sapthami, **Dhasami**, Ekadesi, Dwadesi arid Thrayodasi are favourable. Other Thithis are not to be considered.

Monday, Wednesday, Thursday and Friday and the time when the rising Navamsa is that of the Moon, Mercury, Jupiter or **Venus** are good. Avoid **Sunday**, Tuesday and **Saturday** and the **Virgas** of the Sun, Mars and Saturn.

Taurus, Gemini, Cancer, Virgo, Libra, Sagittarius and Pisces are considered the best signs. Aries and Capricorn are of middling quality. **Leo**, Scorpio and Aquarius should be avoided.

A day **ruled** by two **asterisms** or by two **Thithis** is bad. If **this** rule be not observed, the subject will be exposed to the risk of **having** his ears hurt.

The forenoon is the best time ; noon is pretty favourable ; afternoon, evening and the twilight time are inauspicious.

The 8th house **from** the rising sign, at the time, should be unoccupied.

Venus must not occupy the 6th house or the 8th. Mercury should not be in the 8th house.

The lobule of the ear must be pierced with a copper needle and white thread. Ear-boring ceremony should be performed according to the directions laid down here.

CHOULAM—TONSURE.

CHAPTER V.

The following are the delineations for **the** performance of "Tonsure Ceremony" for the **child**. The learned say that **Choulam** is a sacrament which has the effect of prolonging the life of the child. It may be performed in the 3rd, **5th or 7th** year **from** date of its birth or from that of conception. The 3rd year of birth is considered the best. The 5th and the 7th are also acceptable. Some astrologers are of opinion that **the commencement of the last quarter of the 3rd or the 5th year** is good. The ceremony should not be performed when the mother **of the** child is pregnant, **for**, in that case, it **will** cause affliction to the parents besides being **fatal to** pregnancy. If, however, the child be over five **years old**; this rule need not be observed.

It would be most beneficent to have the Tonsure ceremony when **the** Sun is in northern course; the other **half** of the year is unfavourable.

Tonsure, when the Sun is in Capricorn, will be fruitful **of all** prosperity.

The **Sun in** Aquarius, at the time of Choulam promotes **progeny**; the **Sun, in** Pisces, at **the time**, gives prolonged **happiness**; the Sun in Aries **is** productive of all kinds of pecuniary **gain**; in Taurus, **success**; in Gemini, **prosperity** to the family.

The function should be **done** when benefics, such as Jupiter and Venus are not in combustion, but when they are in their brilliance and **when** malefic **planets** are weak.

The bright fortnight bestows **longevity**; the dark fortnight tells upon life and **fortune**.

The first five Thithls of the dark fortnight are, however, beneficent. Some writers are of opinion that the first seven days of the dark fortnight are good.

The favourable asterisms are:—Aswini, Mrigasirsha, **Punarvasu**, Pushya, Hastha, Chithra, **Sravana**, Sravishta and Revathi.

The asterisms Rohini, Utharapalguni, Swathi **Utharashada**, Sathabis and Utharabadhrapadha are pretty good. The remaining twelve asterisms should be avoided.

Tonsure during Aswini brings joy; during Bharani, it **causes** death; **during Krithika**, consumption; during Rohini, annihilation of all **afflictions**; during Mrigasirsha, affluence; Ardhra grief; **Punarvasu**, fortitude; Pushya, increase of riches; Aslesha, physical affliction; Magha, loss of property; PurVapalguni, **disease**; Utharapalguni annihilation of all **disease**; Hastha, imparts brightness.

Chithra, progress of **well-being**; Swathi, assuagement of all pains; Visakha and Anuradha, loss of **money**; Jyeshta, loss of landed **property**; Mula and Purvashada, ruin of **family**; **Utharashada**, health. Sravana, bodily development; Sravishta, longevity; Sathabis, strength, Purvabadhrapadha, **death**; Utharabadhrapadha, well being; and Revathi, increase of property.

Anuradha is auspicious save for the first " Vapanam " shaving, cutting or trimming hair.

Monday, Wednesday, Thursday and Friday are beneficent. **Sunday**, Tuesday and Saturday are to be avoided.

Among malefic days, Sunday is favourable for Brahmanas; Tuesday for Kshathriyis; and Saturday for Vaisyas and other castes.

Monday is good only **during** the bright fortnight (Suklapaksha) and not during the dark fortnight. Wednesday **will** not do, if on that day Mercury **be** associated with a malefic.

Shaving on Sunday, produces physical well-being; Monday, bright complexion; Tuesday, **affects longevity**; Wednesday, generates royal favour; Thursday success; Friday, universal **respect**; Saturday, decay of the physical body.

The fruitful Thithis are Dhwithiyai, Thirthiyai, Panchami, Sapthami, Dhasami, Ekadasi, and Thrayodasi.

Those to be avoided are :—**Chathurthi, Prathamai, Shashti, Ashtami, Navami, Chathurdhasi.** the New-Moon and the Full-Moon days.

Taurus, Gemini, Cancer, Virgo, Libra, Capricorn and Pisces are auspicious signs.

Avoid **Aries, Leo, Scorpio and Sagittari.**

Signs Leo and Scorpio breed disease and distress; **Aries, great afflictions; Sagittari.** fear of government; Aquarius, ruin of family. These signs are favourable, if occupied or aspected by benefic planets. In any case, Aquarius should be totally **avoided.**

Agricultural **work**, travelling, shaving, marriage, feeding, dressing and putting the child on **horseback**—the rising sign at the time of **these** functions should be the same as that occupied by the Moon in the Radical.

If at the time of **tonsure**, the 7th **house** from the rising sign be occupied by the Sun and Mars, the child will die—to be sure. If that house be occupied by Saturn,

there will be loss of wealth ; if Venus be there, there will be **loss** of **everything**; Rahu and **Kethu** in the 7th house, cause failure of business; while other planets, in the same, produce pecuniary gain.

There **should** be no planet in the 8th house except **Venus**; for, the location of Venus in that place confers all kinds of prosperity upon the child.

Avoid **night-time**. Not even a whisper of shaving should be uttered after nightfall. If, however, a mention of it be inevitable, the expression " Ayush-karma " should be used to **convey** the idea.

After tonsure, the first shaving should be on the 2nd, 6th, 8th or 9th day.

Avoid the **3rd, 5th, 7th** and the 22nd day (after tonsure) as also " Chandrashtama "—the **time when** the Moon is in the 8th house from that occupied by her at birth.

The day ruled by your asterism at birth is also bad, as also the **10th** and the **19th** asterisms therefrom.

The first quarter of **the 12th** asterism, the fourth quarter of the **14th** asterism from one's asterism at birth are inauspicious. The other parts are good. The 88th quarter from that of the asterism **at** birth should be avoided.

Shaving on an inauspicious day should be quickly followed by a shaving on an auspicious day.

The most fruitful time for tonsure is that when the rising sign is Pisces, Aries or Taurus, occupied by Venus or Mercury with the Sun in the **11th** house.

Another beneficent time is that when the rising sign is Gemini, Cancer or Leo, occupied by Venus or Mercury with the Sun in the **11th or 12th** house, in the **Sukla-paksha**.

Choose also the time when **the** rising sign, and the **11th** and the **12th** houses therefrom **are occupied** by Venus, the **Sun and Mercury** respectively With the Moon located in the Navamsa of Venus.

Malefics in the 3rd, 6th and **11th houses**, with benefic planets (one, two or three) located in quadrants or trines —this makes a favourable time for the celebration of Tonsure.

TO LEARN THE ALPHABET.

CHAPTER VI.

I proceed to give the rules for commencing to learn the alphabet. This should be done in the fifth year of the boy, and during **the** northern course of the Sun ; only, avoid the month when the Sun is in **Aquarius**

The study of the alphabet should be started before Upanayanam.

The student should begin the study, standing before his teacher, facing west.

The bright fortnight and the first five Thithis of the dark fortnight are good. All Thithis are good except **Prathamai, Chathurthi, Shashti, Ashtami, Navami, Chathurdasi, the Full Moon and the New-Moon days.**

The following asterisms are favourable:— **Aswini, Ardhra, Punarvasu, Hastha, Chithra, Swathi, Anuradha, Sravana and Revathi.** The remaining asterisms should be avoided.

Wednesday, Thursday **and Friday** are **auspicious**; **Sunday** and Monday are pretty **favourable**; Tuesday and Saturday are **bad**. Some astrologers reject Sunday also.

The common signs such as Gemini, Virgo, Sagittari and Pisces **are** fruitful. Movable signs **are** neutral. Fixed signs should **be totally** avoided.

Forenoon is commendable, and the noon far more **so**; afternoon, twilight and **night-time** should not be considered.

There should be no planet in the 8th house from the rising sign at the time of commencing **study**.

Mercury, Jupiter and Venus, located in the 5th house from the rising sign, cause **much** good.

Sthira-karana such as Sakunam should be avoided as also **Vishti-karana**.

The yoga of the asterism on the day chosen for the function should be beneficial; and, if so, the result will be satisfactory.

UPANAYANAM—THREAD-MARRIAGE.

CHAPTER VII.

Upanayanam should be performed in the 5th or in the 8th year from the date of conception or of birth. The 5th year is preferable as it tends to promote intellectual development; the 6th year is equally good, as it helps spiritual growth. So teaches Sukracharya.

The Guru who aims at the moral **and** intellectual development of his Sishya should perform his (**Sishya's**) Upanayana **when** he is just five **years old**.

Kshathriyas and **Vaisyas** may have this function in the 11th and 12th **year respectively**. The age-limit for this sacrament in the case of **Brahmanas**, **Kshathriyas** and **Vaisyas** is respectively 16, 20 and 24.

For **Brahmanas**, **Chythra** and **Vysakha** months, when the Sun is in Aries and Taurus; for **Kshathriyas**, **Jyeshta** and **Ashada** i.e., the months when the Sun is in Gemini and Cancer; for **Vaisyas**, the months of **Aswayuja** and **Krithika** when the Sun is in Libra and **Scorpio**—these are the appropriate favourable periods for the three castes, according to learned writers.

The sign occupied by the Moon is the Body, and the rising sign at the time is the Jiva (life). Both these signs should be favourably aspected by Jupiter at the time of **Upanayanam**.

Jupiter in the 2nd, 5th, 7th, 9th or 11th house, from the rising sign, at the time of the function, produces much good. The same planet, occupying the rising sign, or the sign ruled by the Moon, the 3rd, 4th, 6th, 8th, or 12th house therefrom, inclines to cause sickness, death, fear, grief, danger and fall respectively.

That time is very fruitful when Jupiter occupies **Sagittari** or **Pisces** or **Cancer**, though these three signs may happen to be unfavourable in the light of the above rules.

The time for **Upanayanam** having been ordained by the **Vedas**, the function should not be stopped even if Jupiter be located in an unfavourable sign.

The movements of Jupiter are stated in the Smrithis. The Vedas being more authoritative than the Smrithis, Upanayanam should be performed at least in the beginning of the 8th year from the date of conception, offering, if necessary, propitiatory worship to Jupiter whose movements are variable.

* * * *

The important element in respect of Upanayanam is *the year*, just as the month is in some cases.

The best season is when the Sun is in his northern course, between Capricorn and Gemini. The rest of the year will not do.

The bright fortnight and the first five Thithis of the dark fortnight are **beneficial** days.

Jupiter and Venus should not be "**Asthangatha**" * at the time.

Jupiter is the Lord of the Rigveda; Venus, of the **Yajur-Veda**; Mars, of the **Sama Veda**; and Mercury, of the Atharva-Veda.

Regard must be had to the position of the lord of the Veda to which the Sishya and his family belong. He must be in his strength at the time of the function.

The following asterisms are **excellent** :—**Aswini**, **Rohini**, **Mrigasirsha**, **Punarvasu**, **Pushya**, **Utharapalguni**, **Hastha**, **Chithra**, **Swathi**, **Anuradha**, **Utharashada**, **Sravana**, **Sravishta**, **Sathabis**, **Utharabadhrapadha** and **Revathi**.

Some are of opinion that **Sravana** **Sravishta** and **Sathabis** are neutral.

* A Planet is said to be **Asthangatha** when he disappears within a particular limit **from** the Sun, his light being obscured by the Sun. Jupiter disappears within n degrees and Venus within 10 degrees **from** the Sun.

The Gurukkals (men in charge of the worship of the idols in a temple) in Sivite temples may perform the function during asterism Ardhra; and Gurukkals, employed in Vaishnavite temples, during asterism Sravana.

During the bright fortnight, Dwithiyai, Thrithiyai, Panchami, Shashti, Sapthami, Dhasami and Thrayodhasi are auspicious.

Ekadhasi and Dhwadhasi are of middling quality. They, however, prove beneficial if the Moon be strong at the time.

Of the dark fortnight, Prathamai, Dwithiyai and Thrithiyai Thithis are considered auspicious. Some writers commend Thrayodhasi also.

The days to be avoided are :—**Chathurthi**, Ashtami, **Navami**, Chathurdhasi, the **Full-moon** and the **New-moon** days.

Brahmanas and others should celebrate Upanayanam on days that are auspicious for the study of the **Vedas**.

Chathurdhasi is commended as good for **Upanayanam** in case the subject is over the prescribed age,

Wednesday, **Thursday** and Friday are good. Sunday and Monday are middling; Saturday and Tuesday should be avoided as also Monday of the dark fortnight (**Krishna-paksha**).

Wednesday should be rejected if Mercury be "Asthangatha" (in combustion) at the time.

The Nakshatra Yoga of the day should be beneficial.

Taurus, Gemini, Cancer, Leo, Virgo, Libra, Sagittari and Pisces are favourable. The other signs should be avoided.

The **Influence** of the Zodiacal **Signs**. — If at the **time** of Upanayana the rising sign be Aries, the **individual** will acquire faculty of **speech**; if it be Taurus, he will acquire wealth and learning; if it be Gemini, he will be acquainted with the Vedas; if it be Cancer, he will be able to earn a knowledge of the six Vedangas (Limbs of the Vedas); if it be Leo, he will become a sculptor; if it be Virgo, he will be a **Pandit**; if it be Libra, he will be a trader, if it be Scorpio, he will be the leader of wicked men; if it be Sagittari, he will be well-informed and **universally** respected; if it be Capricorn, he will be engaged in the business of Sudras; if it be Aquarius, he will be in the service of **the** king; if it be Pisces, he will be **well-versed** in the Sastras.

Even if the rising sign be malevolent, its bad effects will be reversed and good will come out of it, if the same sign be occupied or aspected by a benefic.

Planets in the 1st House. If, at the time of Upanayanam, the rising sign be occupied by the Sun, **there** will be trouble through the **king**; if it be occupied by **the** Moon, the boy will suffer from diseases; if by Mars, there will be danger by weapons; if by Mercury, he will become a **savant**; if by Jupiter, he will become rich; if by Venus, he will be learned in many arts; if by Saturn, he will be a thief; if by Rahu, he will have defective limbs; if by Kethu, he will contract disease of the skin.

Planets in the 2nd House. If, at the time of Upanayanam, the **2nd** house from the rising sign be occupied by the Sun, the subject will become blind; if **Moon** occupies the second house, he will have patience; if Mars be there, he will become **deaf**; if Mercury, he will suffer from loss of memory; if Jupiter, he will acquire wide reputation; if Venus, he will be free from sins; if **Saturn**, he will contract disease.

Planets in **the 3rd House**.—**Malefics** as well as benefics contribute to the **well-being** of the individual.

Planets in the 4th **House**.—**The Sun**, in the 4th house from the rising sign at the time of Upanayanam, creates **impediment**; the Moon gives a disposition free from anger; Mars causes disease; Mercury bestows keen insight and perception; Jupiter inclines to the **performance** of **Homas**; Venus produces **misery**; Saturn causes disease; and Rahu and Kethu indicate leprosy.

Planets in the 5th House. -**The Sun** in the **5th** house from the rising sign, at the time of Upanayanam, indicates absence of impediments; the Moon gives purity of life; Mars tends to dishonor; Mercury bestows keen **intellect**; Jupiter tends to favor Brahmanas; Venus conduces to the fruition of all religious practices; Saturn creates desire for gambling; and Rahu and Kethu incline to commit theft.

Planets in the 6th **House**. -Benefics signify evil; malefics increase well-being.

Planets in the 7th House. -**The Sun** in the 7th house from the rising sign, at the time of Upanayanam, gives dismay, the Moon inclines to learning; Mars shows a desire for using weapons; Mercury shows an **aptitude** for **meditation**; Jupiter favours learning, Venus causes loss of memory; Saturn gives leprosy; Rahu and Kethu produce epilepsy.

Planets in the 8th House. - The learned say that the 8th house should be unoccupied, for, there, benefics cause danger to the life of the teacher and malefics adversely affect the life of the **Sishya**.

Planets in the 9th House. -**The Sun**, in the 9th house from the rising sign at the time of **Upanayanam**, causes bad conduct; the Moon creates a desire for learning the

sciences; Mars **gives leprosy**; Mercury shows intelligence; Jupiter **inclines to sacrifice**; Venus **bestows** insight into the practice of Yoga ; Saturn creates **ill-feeling** ; Rahu and Kethu are prone to adultery,

Planets in the 10th **House**.—**The Sun**, in the 10th **house** from **the** rising **sign** at the time of Upanayanam, helps to make the individual a physician ; the Moon gives a **knowledge** of the **Vedas**; Mars makes **him** a man of vanity ; Mercury gives a **knowledge** of the **Vedas** ; Jupiter, thorough accomplishment in logic ; Venus favours **knowledge** of **music** ; **Saturn** leads to the commission of **sins** ; Rahu and Kethu tempt the individual to acts of sin.

Planets in the 11th House. **Any** planet in the 11th **house** favors pecuniary gain and gain of corn.

Planets in the 12th House. -**The Sun**, in the 12th **house** from the rising sign at the time of Upanayanam, gives **wealth**; the Moon causes danger to **life**; Mars produces **fear**; Jupiter favours increased well-being; Venus **promises** **reputation** ; Saturn stoops to do **mean** things ; Rahu and Kethu incline to proselytize.

Planets occupying inimical signs produce no evil effect if they occupy friendly **Navamsas**, aspected by benefics.

If, at the time of Upanayanam, the *Sun* be in Aquarius, the individual will acquire a knowledge of the laws and duties of his religion ; if he be in Pisces, he will be learned in the **Sastras** and rich ; if he be in Aries, he will be accomplished in the **Vedas** and **Vedangas** ; if he be in Taurus, he will be rich and skilled in the arts and sciences ; if the *Sun* be in Gemini, he will have a respectable family and will be **foremost** among those well-versed in the **Sastras**.

The individual will acquire a thorough knowledge of the Vedas and Vedangas if, at the time of Upanayanam, Jupiter, Venus or the lord of the Veda to which the individual belongs, be in exaltation or exalted in Navamsa, occupy his own house or his own Amsa.

If the lord of the Veda, Jupiter or Venus, be in "Parama Uccha" (degree of main exaltation*) the individual will be an observer of fasts; will have enormous wealth, besides a full knowledge of the Vedas and the Vedangas.

If the lord of the Veda, Jupiter or Venus, be in a friendly sign or in the Amsa of a friendly sign, the individual will observe fasts and will be learned.

If at the moment of Upanayanam, the rising sign be the house of the lord of the Veda to which the individual belongs, or if he be in his own house or house of exaltation, fully dignified, or if he be the *lord of the day*† of celebration—it is a remarkably auspicious Yoga.

If the Moon be in beneficial Navamsa, the individual will be an observer of religious ordinances and well-accomplished in the arts.

* Note. The following table shows the degree of main exaltation of the different Planets.

Planet	Exaltation sign	Degree of Main Exaltation.
Sun	Aries	10.
Moon	Taurus	3.
Mars	Capricorn	28.
Mercury	Virgo	15.
Jupiter	Cancer	5.
Venus	Pisces	27.
Saturn	Libra	20.

† The Hindu astrological order and names of Planets are the same as those of the days of the week. For instance, the lord of Sunday is the Sun, the lord of Monday, is the Moon and so on.

If the Moon be in the Navamsa of a malefic the individual will become poor and miserable.

If the Moon be in the 4th quarter of the asterisms Sravana and Punarvasu, at the time of the function, the individual will respect the directions of his religion, will be wealthy and will have a knowledge of the Vedas and the Sastras.

The rising sign, at the time of Upanayanam, should not be occupied by the Moon, though in exaltation, for this position of the Moon brings an attack of consumption.

No manner of **celebration** should be held on days ruled by the 10th, 16th, 18th, 23rd and 25th asterisms from the "**Jenma-Nakshathra**" (one's asterism at birth). These asterisms are respectively known as **Karmam**, Sanghatham, Saamudhayam, Vinasanam and Manasam.

Spoorjitham The Sun in a quadrant forms what is called **Spoōrjitham**—this yoga should be avoided as it will cause the ruin of the family.

Sputitham -Mars occupying a quadrant forms **Sputitham**—this should be avoided, being fatal to the Guru and the Chela.

Rudhitham -Saturn occupying a quadrant is known as **Rudhitham**—this will cause an incurable disease and as such should be avoided.

Rundhram Rahu occupying a quadrant is known as **Rundhram**—this also should be avoided as it will prove fatal to the mother.

Ugram--Kethu occupying a quadrant is known as **Ugram** which will spoil all education and wealth.

In these circumstances, the time chosen for Upanayanam should be bereft of these five adverse Yogas.

If, at the **time** of the function, the Moon be aspected by Mars, the individual will become blind ; if aspected by a **benefic**, the individual **will** do great deeds.

If, at the time of the function, the **12th** house from the rising sign be occupied by the Sun aspected by strong Mars, the Acharya will become **blind**. If Mars in this case be weak, blindness will be gradual; if aspected by Saturn the education of the individual will be impeded.

If the Moon be in the Navamsa of the Sun, there will be trouble by means of weapons ; if she be in her own Navamsa, the individual will become an outcast.

If the Moon be in her own **Virga**, in a **benefic** place, in a quadrant, on a good day aspected by a **benefic**, the individual will be possessed of good qualities.

If, at **the** time of Upanayanam, the lord of the Navamsa, occupied **by** the Moon, be Mars, the individual will be a sinner; if it be Mercury, he will be learned and **wealthy**; if it be Jupiter, he will be happy and well-educated ; if it be Venus, he will be **learned**; if it be Saturn, there will be death.

The asterisms to be avoided are the Janma-Nakshatra. and the 5th, 7th, 10th, 19th, 22nd and the 27th therefrom.

* The period of the Moon's passage through the 8th sign from that occupied by her at **birth**—is inauspicious.

* This is commonly known as **Chandra-ashtama**. If, at birth, for instance, the Moon in the Radical be located in Aries, the days taken by the Moon to pass through the sign Scorpio which is the 8th sign from Aries should be **avoided**.

The following periods are also **inauspicious**—The end of a season, of a month, of a Thithi, of an asterism; **Thyajyam, Vishti-Karana, Shadaseethimukham, Vyaghatham, Vajram, Vishkambam, Parigham, Vaidhrithi, Vyathipatham, Soolam, Gandam, Athigandam**—all these Should be avoided.

Avoid also Soonya-Nakshathra, Soonya Rasi, afternoons, nights, twilights, **blind** asterisms and Athimasam.

If these rules be not observed there will be loss of **wealth, learning and life.**

Mars aspecting **the 12th house** occupied by the Sun, will not cause blindness to the teacher, if the lord of that house be the Sun. If the same house be aspected by the Moon, the Guru will stick to the practice of virtue. *Refer to para 2 of page 51.*

If the lord of the Lagna and the lord of 8th house or the Sun and Mars occupy an asterism of two-eyes, the Acharya that conducts the Upanayanam will not be affected.

Athi-yoga—The 6th, 7th or 8th house from the Moon occupied by at least one benefic constitutes Athi-yoga—this is a fruitful time for Upanayanam.

Another fortunate time is that when a quadrant or a trine is occupied by **Jupiter**, with the Sun or Venus in the 12th house, Mercury in the 2nd from the rising sign.

Equally good is the time when Mercury is in the 10th, Sun in the 9th, Venus in the rising sign, with the Moon in a beneficial Navamsa.

Very favourable is the time when the rising sign is Pisces, occupied by Jupiter or Venus, with the Sun in the 11th and Mercury in the 10th or 12th house.

Another happy time is that when the rising sign is Gemini with **Mars** in Aries, Venus in Taurus and the Moon located in Cancer.

EDUCATION.

CHAPTER VIII.

The planetary positions for starting education are set forth in this chapter.

"Vidhya" or Education proper, comprises the study of the four Vedas (Rig, Yajus, **Sama** and Atharva) the six Vedangas, (Siksha, **Vyakarna**, Chandhus, Niruktham, Jyothisha and **Kalpa**) Nyaya, Mimamsa, **Dharmasastra** and the Puranas. "Upavidhya" comprises the study of Medicine, Music, Finance and the use of Arms and Weapons.

The following are the most fruitful asterisms for commencing education:— Mrigasirsha, **Ardhra**, Punarvasu, Pushya, Hastha, Chithra, Swathi, Sravana, Sravishta, and Sathabis.

The neutral asterisms are:—**Aswini**, Rohini, Utharpalguni, Utharashada and Utharabadhrapadha and Revathi.

Some writers commend Aswini as one of the best asterisms. The remaining asterisms should be avoided.

Rohini, Mrigasirsha, Punarvasu, Pushya, Hastha, Anuradha, Sravishta and Revathi **are** favourable asterisms to commence the study of *Vyakarna* (*Grammar*).

Aswini, Rohini, Punarvasu, Pushya 'Utharapalguni, Hastha, Swathi, Utharashada, Sravana, **Sathabis**, **Utharabadrupadha**—these are auspicious for beginning the study of *Tharka* (*Logic*).

Aswini, Punarvasu, Pushya, Hastha, Swathi, Mula, Sathabis and Revathi are beneficent asterisms for commencing study of *Astrology and other Vedangas*.

Pushya, Sravishta and Sravana are commendable asterisms to start the study of all *Sastras, Vedas, and the Arts*.

Asterism Sravishta is good for the study of the science of *Ayur-Veda* (*the Science of Medicine*) and *Dhanur-Veda* (the science of the use of bows and arrows etc).

The following Thithis are auspicious:—**Prathamai**, (of the dark half of the lunar month) Dhwithiyai, Thrithiyai, Panchami, Shashti, **Dhasami**, and **Ekadhasi**.

Avoid Chathurthi, **Navami**, Ashtami, Chathurdhasi, Full-Moon and New-Moon days.

The remaining Thithis are neutral. Take care to avoid Saturday and Tuesday and the **Amsas** of Saturn and Mars, the lords of those days.

Sunday prolongs life; Monday, makes the student dull; Tuesday brings death; Wednesday favours intelligence and insight (Pragna). Thursday bestows good sense; Friday produces success /Saturday shows incapacity.

Some writers are of **opinion** that starting education on Sunday will cause impediments to progress.

The Common signs are the best. Movable signs are of middling quality. Fixed signs are **bad**.

Wednesday morning is a very fruitful time for starting education. To conclude **the** study of a subject Monday evening should be chosen.

There should be no planet **in** the 8th house from the rising sign. > Some are of opinion that the 4th house also must be unoccupied.

Malefics in the 3rd, 6th and 11th houses will increase happiness.

Malefics occupying benefic places will certainly cause obstruction.

The forenoon and the noon are the **best**; after-noon and night should be avoided.

Saaraswatha Yoga.—I proceed to describe Saaraswatha Yoga which is very highly commended for **starting** the study of the Vedas. This Yoga is variously formed as delineated below:—

1. Wednesday ruled by asterism Hastha, the rising sign at the time being Gemini or Virgo, with the Sun, Moon and Mercury located in the Amsa of Mercury;

2. At sunrise on Wednesday **when** Mercury is in Athi-Uccha, (15th degree of Virgo is the main exaltation of Mercury) the Sun occupying Virgo;

3. The Sun, the Moon and Mercury in exaltation, with benefics **located in the signs** of those three planets;

4. Mercury located in the rising sign and in the 3rd quarter of asterism Hastha on a Wednesday;

5. Sunday, Monday or Wednesday ruled by asterism Hastha with the Sun, the Moon or Mercury respectively, on those days occupying the rising sign, Mercury being the lord of the rising sign or of the Navamsa at the time ;

6. The Sun in his main exaltation (10th degree of Aries) with Mercury in Taurus, Venus in Pisces or both these planets in their Virgotthama t

7. The rising sign being Gemini--with Venus, the Sun and Mercury in quadrants, Mercury occupying the Navamsa of Jupiter on a Thrayodhasi ; "

8. Mercury in exaltation occupying the rising sign on a Wednesday with the Sun in the 3rd Dhrekkana* of the sign Virgo (The 3rd Dhrekkana of Virgo is ruled by Venus, lord of the 9th house (Taurus) from Virgo.);

9. Mercury occupying the rising sign in his degree of main exaltation on all days except Saturday and Tuesday;

10. Jupiter occupying the rising sign, in his degree of main exaltation on days except Saturday and Sunday.

t Of the Movable, Fixed and Common signs, the 1st, 5th and the last Navamsas are respectively known as Virgotthama positions. The Virgotthama places are:—

(1) The 1st Navamsas of the four Movable signs Aries, Cancer, Libra and Capricorn.

(2) The 5th Navamsas of the four Fixed signs Taurus, Leo, Scorpio, and Aquarius.

(3) The 9th Navamsas of the Common signs (movable and fixed) Gemini, Virgo, Sagittari and Pisces.;

These Navamsas bear the same names as the signs themselves. First Navamsa of the movable sign Aries is Aries ; the 5th Navamsa of the fixed sign Taurus is Taurus ; the 9th Navamsa of the Common sign Gemini is Gemini.

Vidhya-Yoga :—(1) Jupiter, located in the 5th degree of **Cancer** (the degree of his main exaltation) and in his Hora division, on a Thursday, produces **Vidhya-Yoga**.

(2) Venus in the 27th degree of Pisces on a Friday, Pisces being **the rising** sign, produces the same **Yoga**,

(3) **The** **Yoga** is also **formed** when any planet (except Jupiter and Venus) is in exaltation in the rising sign itself holding its Hora and on a day ruled by it.

(4) **The** **Sun** **located** in his own Hora of the rising sign produces the **Yoga**, if the day and its ruling asterism be auspicious.

One-must have regard for these rules in **commencining** education ; otherwise, one will acquire very little education. **An** auspicious day should **be** very carefully selected according to these directions.

UPAKARMA.

CHAPTER IX.

Yajur-Vedis should perform Upakarma on the Full-Moon day, succeeding the **New-Moon** of the month of Ashada i.e., when the Sun is in Cancer ; Rig-Vedis have their Upakarma at the same time, but on the day when the **ruling asterism** is Sravana; the Upakarma for Sama-Vedis is on the Panchami day of **Sukla-Paksha** (bright fortnight) combined with **asterism** Hastha in the month of Sravana. Eclipse and **Surya** Sankaranthi should not synchronise with these days.

Even if the **Sun** be not in Leo, Upakarma must be performed on the Full-Moon day in the month of Proshtapadha or Sravana.

No Upakarma should be performed during * **Athimasam** or t **Malaimasam**, nor on the day of (1) eclipse, (2) the King's death, (3) invasion by his enemy's army (4) Sankaranthi (5) when the **Lord** of your Veda happens to be " Moudhya planet" at the time.

Of the two, Sravana and Proshtapadha, that which has a less number of adverse elements must be chosen. If the adverse effects set forth above, be found in the months of **Ashada**, Sravana and § **Proshtapadha**, Upakarma should be done in the month of Sravana. People living in that part of the country to the south of the river Nirbadha should have Upakarma when the Sun is in Cancer; those living on the other side of her should have it when the Sun is in Leo.

In case of an eclipse or Sankaranthi, occurring before midnight, no Upakarma should be done on the day ; eclipse or Sankaranthi after midnight does not matter.

According to **Apasthamba**, Upakarma has been ordained for the month of Sravana ; and **Pournami** (Full-Moon) being the specified time it should be done only in that month but not in the month of **Badhrapadha** or **Ashada**.

* **Athi-Masam** is an intercalary month formed of the aggregate days omitted in reckoning the lunar month. Athi-Masam is a month of two New-Moons.

t **Malai-Masam** is a month of two Full-Moons.

+ Sravana Poornima is the Full-Moon day preceding the New-Moon of the month denoted by the location of the Sun in Leo. It is called Sravani from its coincidence with asterism Sravana-

§ Proshtapadha Poornima is the Full-Moon preceding the New-Moon of the month denoted by the location of the Sun in Virgo. It is called Proshtapadha from its' association with asterism Purvaproshtapadha.

Sravana Pournami associated with the asterisms Mula, Purvashada and Utharashada should be avoided. By doing Upakarma on that day, one would lose the effect of a year's recitation of the Vedas. Upakarma performed on a day ruled by the two asterisms, Utharashada and Sravana, will cause the same **adverse effect**; nor must it be performed on a day ruled by Purvashada or Revathi. Upakarma on this day affects both the Guru and the Sishya.

Adhyayana-Karma (the duty of reciting the Vedas) being of the utmost importance, according to Manu, Gautama **considers** that the First Upakarma should also be performed in the month of Sravana.

The annual performance of Upakarma is an **important** sacrament even to those who have already started it. They should invest themselves with the sacred **thread**, "Upaveetham," on that day.

To dispel the evil **effects** of an eclipse, occurring in the month of **Sravana**, Prayaschittha has been ordained. In case of lunar eclipse, the **Prayaschittha** consists in the performance of Homa to the chanting of **six** Riks, "Somo-Dhenoo" etc to be **concluded by** the "Pranava" Mantra. For * solar **eclipse**, Homa, to the recitation of the Mantras "Suryo-Devim" "Udhvayam **Thamasaspari**," "Ah-sath-yena"—"Ah-dhe-voyathi" etc, should be **performed** before **commencing** Upakarma.

If Pournami (Full-Moon) ends and **Prathamai** begins **12** ghatikas after sunrise, Upakarma and Gayathri **Homa** should be performed on **that** very **day**. If, however, the same thing occurs *before* the **Sanghava Kala** (within **12** ghatikas *after* sunrise) Upakarma alone should be done on that day and Gayathri Homa on the next. This is the rule relating to Upakarma.

*Obviously, solar eclipse in the month of Sravana? considered inauspicious for the performance of Upakarma.

Yajur-Vedis—(1) The Full-Moon day governed by the three asterisms Utharashada, Sravana and Sravishta in the solar or lunar month of Sravana, and that governed by the asterisms Sathabis, Purvabhadhrapadha and Utharabhadhrapadha in the solar or lunar month of Badhrapadha are appropriate days for the Upakarma of Yajur-Vedis.

Even if the Full-Moon (of the solar month of Sravana *i.e.*, from the New-Moon of Ashada to the New-Moon of Sravana) synchronise with **eclipse or Sankaranthi**, it is an appropriate day for **Upakarma**, Adhyayanam, *i.e.*, the recitation of the Vedas, being the essential. It may also be performed when Jupiter or Venus is combust. If both the planets be combust on that day, **Upakarma** should be put off. If the **one be in exaltation, in** his own or friendly house, **and** the other in combust, the latter should **have** **Santhi (propitiation)** prior to **Upakarma**, according to Brihaspathy.

Eclipses, **Rajya-Kshayam**, **Athimasam** and **Andha-Poornami** are not proper times for Upakarma.

Andha-Poornami—This word denotes lunar eclipse at twilight time or one that occurs when Jupiter and Venus are combust.

Chinna-Poornami—This word signifies lunar eclipse at the moment of the Sun's entry into the first point of a house.

If lunar eclipse does not terminate before dawn, but prolongs into the next day, Upakarma should not be performed on the day that then commences

t The twelve lunar (Chandra), mouths of a year are Chythra, Vysakha, Jyeshta, Ashada, Sravana, Badhrapadha, Aswayuja, Krithika, Marprasira, Pushya, Magha and Palguna. The twelve corresponding solar (Soura) months are **Mesha**, **Vrishabha**, **Mithuna**, **Kutaka**, **Sirrtha**, **Kanya**, **Thula**, **Vrischika**, **Dhanus**, **Makara**, **Kumbha** and **Meena**. A lunar month takes its name from the ruling asterism on the Full-Moon of that month.

INITIATION IN A MANTHRA.

CHAPTER X.

The nature of planetary influences at the time of Initiation in a Manthra is described below:—

The effects of learning a Manthra vary according to the month in which the initiation takes place. Chytha produces great misery ; Vysakha brings gain of gems ; Jyeshta is fatal ; As.hada seriously affects relations ; Sravana indicates exalted status ; Badhrapadha leads to loss of children; Aswayuja shows well-being; Krithika favours mental development ; Margasira produces evil ; Pushya inclines to ruin the intellect ; Magha tends to intellectual growth ; Palguna makes the disciple liked and loved by all.

The most fruitful asterisms for starting to learn a Manthra are:—Rohini, Ardhra, Punarvasu, Pushya, Magha, Uthrapalguni, Hastha, Chithra, Swathi, Anuradha, Jyeshta, Mula, Utharashada. Sravana, Sravishta, Utharabadhrapadha and Revathi.

Avoid the Thithis,— Ghatiurthi, Ashtami and New-Moon ; reject Tuesday.

Movable signs are good ; Common signs are neutral ; Fixed signs are useless for this function.

The 8th house from the rising sign at the time of initiation should be vacant.

No Manthra should be commenced during the months of Ashada, Badhrapadha, Margasira and Magha which are known as Pithur-Masa. The other months are auspicious.

'The "asterism of the individual at birth" (Jenma-Nakshathra) and the **10th and 19th** asterisms therefrom, the Sankaranthi day, *i.e.*, **the day** of the Sun's transit from one sign into another, are **beneficial**, as also Wednesday.

Before starting to learn a Manthra the devotee should make use of the following diagram in order to understand whether the Manthra that he is to recite will **produce** the desired result, *i.e.*, whether he **will attain Siddhi**— the gifts of the Deity which he seeks to obtain by means of **the Manthra**.

Beginning with *the first letter* of the individual's name which should be inserted in cage 1, **each** of the succeeding fifty *letters* of the **Sanskrit alphabet** should **be** set within the cages one after **another** in the order of 1, 3, 11, 9, 2, 4, 12, 10, 6, 8, 16, 14, 5, 7, 15, 13,

Siddha	Siddha	Saddhya	Saddhya
Siddham	Saddhyam	Siddham	Saddhyam

Siddha	Siddha	Saddhya	Saddhya
Ari	Swasiddham	Ari	Swasiddham

Ari	Ari	Swasiddha	Swasiddha
Siddham	Saddhyam	Siddham	Saddhyam

Ari	Ari	Swasiddha	Swasiddha
Ari	Swasiddham	Ari	Swasiddham

This diagram, it will be seen, consists of four squares each square containing four cages.

Directions: — Note the 'Square containing the first letter of your name. This square is called Siddham; the next square to the right, is called Saddhyam ; the 3rd square is Swasiddham; the 4th square is known as Ari. Again, mark the Cage which contains the first letter of your name. This Cage is known as **Siddha-Siddham** ; the next Cage in order (to the right) is called Siddha-Saddhyam, the 3rd Cage is **Siddha-Swasiddham**; the last Cage is known as **Siddha-Ari—square** Siddha contains these 4 cages.

The names of the cages contained in the three remaining squares, Saddhyam, Swasiddham and Ari, can be determined in a similar way. You will thus have **Saddya-Siddham**, **Saddhya-Saddhyam**, Saddhya-Swasiddham and Saddhya-Ari cages in Square Saddhya, In the Square Swasiddha, you will have the following cages:—**Swasiddha-Siddham**, **Swasiddha-Saddhyam**, **Swasiddha-Swasiddham** and **Swasiddha-Ari**. In the Square Ari you will have Ari-Siddham, **Ari-Saddhyam**, Ari-Swasiddham and Ari-Ari. As pointed out above, the individual should only mark the cage containing the *first* letter of his name and determine the names of the cages in order, proceeding forward from the cages of Siddham (the square which contains the first letter of his name) to those of other squares.

This over, you should proceed to note the cage in which the first letter of Manthra is seen.

Cases of Square Siddha -Should you find it in the cage **Siddha-Siddha**, the significance is that you should repeat the Manthra as many times as are required by the Manthra Sastras. Should you find the letter in the cage Siddha-Saddhyam, you will have to recite the **Manthra** twice as many times.

Located in Siddha-Swasiddha, the letter denotes that it is enough to **repeat** the Mantra half as many times.

The letter, found in Siddha-Ari, denotes that the repetition of the Manthra would **ruin** the members of the family.

Cages of Square **Saddhya**—If the first letter be found in Saddhya-Siddha, it signifies much painstaking ; and the Manthra should be **repeated** many times ; if it be in Saddhya-Saddhya, the **Manthra** will do no **good** ; if it be in Saddhya-Swasiddha, the Manthra should be recited as ordained by the Sastras; if it be Saddhya-Ari, the learning of the Manthra will cause **ruin** to kinsmen.

Cages of Square **Swasiddha**--If the first letter of the Manthra be in the cage **Swasiddha-Siddham** it will be enough to repeat the Manthra half the required number of times; if it be in cage Swasiddha-Saddhyam, the full directions, given for the practice of the Manthra, should be followed; if it be in **Swasiddha-Swasiddha**, the fruition will be **prompt**; if it be in **Swasiddha-Ari**, the servants will **die**.

Cages of Squire **Ari**--If the first letter of the Manthra be in cage **Ari-Siddha**, the son will die; if it be in Ari-Saddhya, it will kill the daughter; if it be in Ari-Swasiddha, the wife will be **hurt** ; if it be in Ari-Ari, the individual himself will be ruined.

Exception:—In the case of the Manthras for Narasimha Moor thy, Aadhithya (the Sun) Aadhi-Varaha Moorthy, or the Devi, such as Parah **Prasadham** and Navaavarnam, or Sapindakshari-Manthra. the test of the squares may be dispensed with.

Note:—A Manthra, as contemplated in this Chapter, is a formula of mystical sounds the mental repetition of which, according to the **rules**, invokes the blessings of the Deva or the Devi, as the case may be, to whom it is sacred and assigned. It is different from "a hymn or a ritualistic formula " which is the definition given by English lexicographers.

THE STUDY OF THE VEDAS. ETC.

CHAPTER XI.

To start the **much-esteemed** study of the Vedas, choose the following **asterisms**, which are favourable:—Mrigasirsha, Ardhra, Punarvasu, Pushya, Hastha, Chithra, Swathi, Anuradha, Sravana, Sravishta and Sathabis.

The following asterisms are **neutral**:—**Aświni**, Rohini, Utharapalguni, Utharashada, Utharabadhrapadha and Revathi. The remaining asterisms should be avoided.

Some writers include Aswini among the first of favourable asterisms.

Among Thithis, Sapthami and Thrayodhasi are **neutral**; Prathamai, Chathurthi, Ashtami, **Navami**, Dhwadhasi, Full-Moon and New-Moon days should be avoided.

The other Thithis are excellent.

Wednesday, Thursday and Friday and the **moments** when Mercury, Jupiter and Venus are the lords of the rising Navamsa are good.

Sunday and Monday and the moments when the Sun and the Moon are the lords of the rising Navamsa are **neutral**.

Avoid Saturday and Tuesday and the **Amsas** and associations of Saturn and **Mars**.

Common **signs** are auspicious; Movable signs are **neutral**; Fixed signs are not to be considered.

There should be no planet in the 8th house from the rising sign, at the time of **commencing** Veda study. Some writers hold that **the** 4th house also should be unoccupied.

Chathurthi, Sapthami and Thrayodhasi **should** be avoided if the duration of any of these extends till midnight. In such a case, the recitation of the Vedas should be suspended till midnight ; otherwise, the student's recollection will become weak.

Pradhosham : If Chathurthi lasts till nine Ghatikas in the night, what is known as Pradhosham is **formed**.

Sapthami, continuing till midnight, forms Pradhosham.

Pradhosham is fatal to the study of the Vedas.

Some writers **consider** that the **existence** of Thrayodhasi till the end of the first quarter of the night forms Pradhosham.

If Thrayodhasi ends by midnight, the only **appropriate** Karma for that day would be the worship of **Siva** ; any other function **will** be fruitless. **No study** of the Vedas should be made between the hour and a **half** before sunset **and** midnight provided that Thrayodasi exists for a ghatika or half after nightfall.

In this case the study of the Vedas should be suspended for three **days**. This rule is intended for beginners. In the case of **others**, suspension of study for a day will suffice.

- During times of mental distress, of heavy rain, of thunder, of eclipses, and of earthquake; at sight of fire-ball ; and after Upakarma, recitation of the Vedas should be stopped for three days.

A hare, a Chandala or a sheep passing **between** the Guru and his disciple during study is a bad omen. If this **should** happen, the study should be suspended for six months. If a cow, a frog, a mongoose, a crow, a rat, a dog, cock or cat pass between the teacher **and** the disciple the study should be stopped for three days.

Avoid study of the Vedas on the following days:—The days of the Sun's transit into Aries, Cancer, Libra and Capricorn, i.e., the first days of the months of Chythra Ashada, Aswayuja and Pushya, as also on the Ekadhasi days of the bright fortnights of the months of Ashada and Krithika (Ashada-Sukla-Ekadhasi and Krithika-Sukla-Ekadhasi), Munyadhi and Yugadhi days

The following are **Muavadhi days**:—The Thrithiyai and **Full-Moon days** of the month of **Chythra**; the Full-Moon day of the month of Jyeshta; the **Dhasami** and Full-Moon days of the month of Ashada ; the **Ashtami** day of the dark fortnight (Krishna Paksha) and the Full-Moon day of the month of Sravana; the Thrithiyai **days** of the month of **Badhrapadha** ; the **Navami** of the bright fortnight (Sukla Paksha) of the month of Aswayuja ; the **Dhwadhasi** and **Full-Moon days** of the month of Krithika ; the Sapthami clays of the month of Magha ; Full-Moon and New-Moon days of the month of **Patguna**.

The Yugadhi days are:—(1) The Thrithiyai of the bright fortnight of Vaisakha, (2) the Navami of the bright fortnight of Krithika, (3) the New-Moon day of Magha (4) The Thrayodhasi of the dark fortnight of the month of Badhrapadha.

SAMAVARTHANAM:

CHAPTER XII.

Prior to the actual ceremony of marriage, the bridegroom has to go through a **number of small** functions, such as Vrutham (observance of religious fast) and Snaanam (bath) etc, in token of renouncing his **Brahmacharya** life and taking to that of a **Grihastha**. This preparation is denoted by the word, " **Samavarthanam**."]

The rules for the selection of an auspicious time for **Vrutham** are the same as those for Tonsure.

The following **asterisms** are **good** for the **Snaana** (bath) Karma:—Rohini, Mrigasirsha, Punarvasu, Pushya, Hastha, Anuradha, Utharashada, Sravana, Utharabhadrapadha **and** Revathi. Asterism Swathi is **commended** by some astrologers. The other asterisms should be avoided.

Sunday, Monday, Wednesday, Thursday **and** Friday are auspicious for the *Snaana*; Saturday and Tuesday are unfavourable

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The signs Taurus, Gemini, Virgo, Libra, Capricorn and Pisces produce **good**; **the** other signs prove beneficial for *Snaana* when occupied by a benefic planet.

The fruitful Thithis are:— Dhwithiyai, Thrithiyai, **Panchami**, Sapthami, **Dhasami** **and** Ekadhasi. Thrayodhasi is also excellent. Some writers commend Dhwadhasi as auspicious, Shashti is considered favourable to kings.

Avoid Rikthai, **Prathamai**, **Ashtami**, Full-Moon and New-Moon days. There should be **no** planet in the 8th house. The **Snaana** Karma should be done just prior to the marriage.

DECISION OF MARRIAGE.

CHAPTER XIII.

. TO DETERMINE THE SUITABILITY OF A MATCH

The planetary conditions for determining the suitability or otherwise of **the** bridegroom to the bride and *vice versa* are delineated in this Chapter.

There are ten " Considerations " necessary to the forming of a correct judgment as to the suitability of a proposed matrimonial union. These are 1. Dhinam, 2. Ganam, 3. **Mahendhram**, 4. **Sthree-Dbeergham**, 5. Yoni, 6. Rasi, 7. Rasyadbipathi, 8. **Vasyam**, 9. Rajju and 10. Vedhai.

1. **Dhinam**—Count the asterisms from the asterism of the bride to that of the bridegroom (both inclusive).

The first, viz, the asterism at birth, is " Jenma "; the 2nd asterism signifies " Sampath "—fortune ; the 3rd denotes " Vipath "—disaster ; the 4th favours " Kshema "—well-being; the 5th produces " **Prathyara**"—obstruction ; the 6th shows " **Sidhaka**"—aid ; the 7th inclines to " **Vadham**"— slaughter; the 8th tends to **Maithra**—friendship; the 9th leads to " **Parama-Maithra**" intimate friendship. The asterism of the bridegroom should be the 2nd, 4th, 6th or 8th from that of the bride. If it be the 3rd, the 5th, or the 7th, it shows disagreement. Of the second # " **Pariyaya** " the 1st quarter of the 3rd, the 4th quarter of the 5th, and the 3rd of the 7th asterism should be avoided. The other quarters of these asterisms are good. The asterisms of the 3rd " **Pariyaya** " produce no evil.

The asterism of the bridegroom should not be the 27th, in order from that of the bride. The adverse effects arising from such a position will, however, be diminished if the two asterisms belong to the same sign. If the asterisms belong to different signs the effect will be bad.

Another asterism to be avoided is the 22nd, counting from the Janma-Nakshathra of either. This position of the asterism is described as " **Vadha-Vainasika**" the evil effects of which are set forth by Sage Kasyapa.

A man **and** a woman **born** under any of the following pairs of asterisms will **form** **an** unsuitable **match** and their union will **be unhappy**:— **Krithika** and **Aslesha**; **Aslesha** and **Swathi**; **Chithra** **and** **Purvasadha**; **Anuradha** and **Sravishta**; **Sravishta** **and** **Bharani**; **Sathabis** and **Krithika**.

A couple born under **any** of the following pairs of asterisms will make a happy **match**:— **Ardhra** and **Utharapalguni**; **Purvapalguni** **and** **Anuradha**; **Chithra** and **Pushya**; **Punarvasu** and **Hastha**. The last pair favours the progress and **development** of the family.

Asterisms **Jyeshta** **and** **Sathabis** incline to ruin the **family**. **Utharapalguni** and **Mrigasirsha**, **Hastha** and **Mula**—these **two** pairs tend to cause death and pecuniary loss respectively.

If the asterisms of the bridegroom and the bride be **Rohini** and **Magha**, **or** **Purvabadhrapadha** and **Rohini**, they **will** have many sons; if they be **Aswini** and **Punarvasu**, **or**, **Swathi** and **Utharashada**, the couple will give birth to **daughters**; if they be **Revathi** and **Ardhra** or **Jyeshta** and **Utharapalguni** there will be rancour between **husband** **and** **wife**; if they be **Visakha** and **Magha**, wicked sons will be born; if they be **Visakha** and **Sravana**, the husband and wife will become enemies; if **they be** **Aswini** and **Sravana**, the husband and **wife** will live apart; if they be **Utharabadhrapadha** and **Mrigasirsha** widowhood must **be predicted**; if **they be** **Utharashada** and **Revathi**, there will be enjoyment; if they be **Mula** and **Purvabadhrapadha** there will be **prosperity**; if they be **Purvashada** and **Utharabadhrapadha**, there will be mutual affection; if they be **Bharani** and **Pushya**, the husband and wife will live in affluence.

+ This is an exception to the rule given in the previous page under **Dhinam**. **Utharapalguni**, for instance, is the 7th asterism from **Ardhra**; **Anuradha**, **Pushya** and **Hastha** are respectively the 7th asterisms from **Purvapalguni**, **Chithra** **and** **Punarvasu**.

COMMON JANMA-NAKSHATHRA.

In many cases, the Janma-Nakshathra of the bridegroom and the bride may be one and the same; if such Janma-Nakshathra be any of the following, it would be excellent:—**Rohini, Ardhra, Magha, Hastha, Visakha, Sravana, Utharabadhrapadha and Revathi.**

If the common Janma-Nakshathra be any of the following, the effect would be neutral:—**Aswini, Krithika, Mrigasirsha, Punarvasu, Pushya, Purvapalguni, Utharapalguni, Chithra, Anuradha, Purvashada and Utharashada.**

If the Janma-Nakshathra be any of the following, the match should be considered unsuitable, and marriage avoided:—**Bharani, Aslesha, Swathi, Jyeshta, Mula, Sravishta, Sathabis, and Purvabhadhrapadha.**

If the Janma-Nakshathra belong to two signs, the stellar quarter of the bridegroom should be the *earlier*. If it be *otherwise*, it will cause harm to the couple.

If the Janma Nakshathra of the bridegroom and the bride belong to the same sign, that of the bridegroom must be prior to that of the bride; otherwise, it is inauspicious.

Exception Among asterisms that belong to one and the same sign, the following should be left out of consideration:—**Bharani and Krithika, Sravishta and Sathabis, Pushya and Aslesha.**

The asterism of the bridegroom may rightly be the *next*, in order, to that of the bride, if the asterism of the latter be any of the following:—**Aswini, Krithika, Mrigasirsha, Magha, Hastha, Swathi, Purvashada and Sathabis.**

Janma-Nakshathra belonging to two Signs— If the bridegroom and the bride have a common Janma-Nakshathra belonging to two signs, the stellar quarter belonging to the first sign should be that of the bride. Any of the

remaining three stellar quarters of the other sign may be that of the bridegroom. If the stellar quarters be equally divided between the two signs, the sign for the first two should be that of the **bridegroom**.

2. **Ganam**: -The following asterisms belong to *Deva Ganam*: Aswini, Mrigasirsha, Punarvasu, Pushya, Hastha, Swathi, Anuradha, Sravana and Revathi.

Manushya Ganam—The asterisms of *Manushya Gana* are:—**Bharani**, Rohini, Ardhra, **Pūrvapalguni**, Utharabahdra padha.

Rakshasa Ganam—The asterisms of this group are:—Krithika, Aslesha, **Magha**, **Chithra**, Visakha, Jyeshta, Mula, Sravishta and Sathabis.

If the Ganam of the bridegroom and of the bride be the same it signifies **suitability**; it is excellent. If their Ganas be Deva Gana and Manushya Gana respectively, it is of middling quality; if they be of Deva and Rakshasa Ganas, it is very bad ; the association of Manushya with Rakshasa Gana is fatal.

If the asterisms of the bridegroom and the bride be Manushya Gana and Rakshasa Gana respectively, the **marriage** will prove harmful to both.

Exception -The adverse effects of Rakshasa Gana will diminish if the asterism of the bride at birth be beyond the **14th** from the asterism of the bridegroom.

3. **Mahendhra** -The Janma-Nakshathra of the bridegroom should be the **4th, 7th, 10th, 13th, 16th, 19th, 22nd or 25th** asterism from that of the bride. This promotes well-being and prolongs life.

4. **Sthree-Dheergam** The asterism of the bridegroom should be **beyond the 13th asterism** from that of the bride to satisfy this point of suitability. Some writers hold that it is enough if the said asterism be beyond the 7th.

5. **Yont**—This word literally means the organ of reproduction in the **female** animal creation. The genital characteristics ascribed to asterisms constitute another point in which there should be agreement in the horoscopes of the bridegroom and the bride:—Aswini and Sathabis—Horse ; Bharani and Revathi—**Elephant** ; Pushya and Krithika—Sheep ; Rohini and Mrigasirsha—**Serpent** ; Aslesha and Punarvasu—Cat ; Magha and Purvapalguni—**Rat** ; Utharapalguni, Utharashada and Utharabhadrapadha—**Cow** ; Swathi and Hastha—**Buffalo** ; Visakha and Chithra—**Tiger** ; Jyeshta and Anuradha—**Deer** ; Mula and Ardhra—**Dog** ; Purvashada and Sravana—**Monkey** ; Sravishtha and Purvabhadrapadha—**Lion**.

Monkey and Sheep, Deer and Elephant, Horse and Buffalo. Cow and Tiger, Rat and Cat, Serpent and Rat. Serpent and **Mongoose**. Dog and **Deer**—these are mutually **hostile**—so, inauspicious. To show suitability the asterisms of the couple should be of the same **Yoni**. If different, it is neutral ; hostile Yonis should be avoided.

6. **Rasi** The Jenma-Rasi (the sign occupied by the Moon at birth) of the **bridegroom** should not be the 2nd from the Jenma-Rasi of the bride ; in other words, the Jenma-Rasi of the bride should not be the 12th, in order, from the Jenma-Rasi of the **bridegroom** for this position proves fatal. The converse should be the case; the Jenma-Rasi of the bride should be the 2nd from the Jenma-Rasi of the bridegroom. This tends to prolong life.

If the Jenma-Rasi of the bridegroom be the 3rd from the Jenma-Rasi of the bride, there will be misery. The converse of this position shows suitability and the couple will have a happy life.

If the Jenma-Rasi of the bridegroom be the 4th from the Jenma-Rasi of the **bride**, in other words, if the Jenma-Rasi of the bride be the 10th from that of the bridegroom, they will become poor. If the position be the converse of this they will grow rich.

If the Jenma-Rasi of the bridegroom be the 5th from that of the bride, there will be widowhood; the converse of this position secures immunity from widowhood. She will be a **Sumangali**—one in **married** life.

If the Jenma-Rasi of the bridegroom be the 6th from that of the bride, loss of sons must be predicted; the converse **favours** birth of sons.

If the **Jenma-Rasis** of the **bridegroom** and the bride be diametrically opposite to each other in the Zodiac, the couple **will have** a long and happy life.

Exception -Even if the Jenma-Rasi of the bridegroom be the 2nd from that of the bride, the effect will be good if such Jenma-Rasi be an even sign. [In this case, the Jenma-Rasi of the bride is the 12th sign from that of the bridegroom]. If it be an odd sign, it will do harm.

Where the Jenma-Rasi of the bridegroom is the 6th from the Jenma-Rasi of the bride, it will be **felicitous**, if the two Rasis be any of the following pairs :—Aries and Virgo ; Sagittari and Taurus /Libra and Pisces; Aquarius and Cancer ; Leo and Capricorn ; Gemini and Scorpio.

7. Rasyadhipathi Mars is the lord of Aries and Scorpio. His friends are **Mercury** and **Venus**. The other planets are his **enemies**.

Venus is the Lord of Taurus and Libra. All the planets except the Sun and the Moon are her friends.

Mercury is the lord of Gemini and **Virgo**. All save the Sun, are his friends., .

The Moon is the Lord of Cancer. Mercury and Jupiter are her friends

The Sun is the Lord of Leo. Jupiter is his only friend.

Jupiter is the Lord of Sagittari and Pisces. All, except Mars are his friends.

Saturn is the lord of Capricorn and Aquarius. Jupiter is his enemy.

8. **Vasyam.** Leo and Scorpio are concordant to **Aries**; Cancer and Leo are concordant to Taurus: **Virgo**, to Gemini; Scorpio and Sagittarius, to Cancer; **Libra**, to Leo; Gemini and Pisces, to Virgo; **Capricorn**, to Libra; Virgo and Cancer, to Scorpio; Pisces, to Sagittari; Aquarius and Aries, to Capricorn; Aries, to Aquarius; Capricorn to Pisces. **The Jemma-Rasi**(the sign occupied by the **Moon** at birth) of the bridegroom should be concordant to that of the bride, or *vice versa* in which case there will be harmony between the couple.

9. **Rajju.**— There are five divisions of asterisms under this head:—

1. Padha **Rajju**—**Aswini**, Aslesha, Magha, Jyeshta, Mula and **Revathi**.

2. Ooroo **Rajju**—**Bharani**, Pushya, Purvapalguni, Anuradha, Purvashada and Utharabadhrapadha.

3. Nabhi **Rajju**—**Krithika**, Punarvasu, Utharapalguni, Visakha, Utharashada and **Purvabhadhrapadha**.

4 • **Kanta Rajju**—**Rohini**, Ardhra, Hastha, Swathi, Sravana and Sathabis.

5. **Siro Rajju**—**Mrigasirsha**, Chithra and Sravishta.

If the **asterisms** of the couple come under Padha Rajju, they will travel in foreign countries; Ooroo Rajju causes loss of property; Nabhi Rajju shows loss of offspring; Kanta Rajju signifies the death of the woman; Siro Rajju, the death of the man. **Therefore**, the asterisms of the couple **should** not be in the same division. Thus the sages interpret Rajju.

10. **Vedhai**.—The following sets of asterisms are mutually repellent. There should be no marriage between a man and a woman, whose asterisms are found in the **same set**:—**Aswini** and **Jyeshta**—**Bharani** and **Anuradha**—**Krithika** and **Visakha**—**Kohini** and **Swathi**—**Ardhra** and **Sravana**—**Punarvasu** and **Utharashada**—**Pushya** and **Purvashada**—**Aslesha** and **Mula**—**Magha** and **Revathi**—**Purvapalguni** and **Utharabadhrapadha**—**Utharapalguni** and **Purvabadhrapadha**—**Hastha** and **Sathabis**—**Mrigasirsha**, **Chithra** and **Sravishta**.

Exception. Rajju, Vedhai, Ganam and Rasi—the adverse effects arising from these need not be considered, if (1) the lords of the Jenma-Rasis of the man and the woman be the same, (2) they be friendly planets and (3; if their Jenma-Rasis be diametrically opposite signs of the zodiac.

Dhinam, Ganam, Yoni, Rasi and Rajju, are the five chief points in which there should be agreement in the horoscopes of the bridegroom and bride, Of these, Dhinam and Rajju are first in importance. Dhinam is particularly so to Brahmanas ; Ganam, to Kshathryas ; Rasi, to Vaisyas ; and Yoni, to Sudras.

Agreement in respect of Dhinam, Ganam etc. Dhinam gives good luck; Ganam brings wealth ; Mahendhram develops attachment. Sthree-Dheergham promotes welfare; Yoni gives birth to many sons ; Rasi ; shows growth of family; Rasyadhipathi indicates prosperity in corn; Vasyam favours development of posterity ; Rajju inclines to felicity in married life and immunity from widowhood ; Vedhai gives many sons.

Of these ten “**Considerations**,” to determine suitability, the horoscopes of the man and the woman must agree in respect of at least five. If that be not so, one must be guided by omen (Sakhunam) in the matter of judging the suitability or otherwise of a proposed marriage.

Female Asterisms—**Bharani**, Ardhra, Aslesha, Magha, Purvapalguni, Utharapalguni, Chithra, Swathi, Visakha, Jyeshta, Purvashada, Utharashada, Sravana and Sravishtha.

Hermophrodite Asterisms—**Mrigasirsha**, Sathabis and Mula.

Male Asterisms—**Aswini**, Krithika, Rohini, Punarvasu, Pushya, Hastha, Anuradha, Purvabhadhrapadha, Utharabhadhrapadha and Revathi.

It is excellent if the asterisms of the man and the woman be respectively male and female. If it be otherwise it will produce no good. If the asterisms of the man and the woman be hermophrodite and female, hermophrodite and male, both male or both female, the influence will be of middling nature.

Nakshathra Gothram—Divide the 28 asterisms, including *Abijith into seven sets of four each. The 1st set represents the Gothra of **Mareechi**; the 2nd represents **Vasishta Gothra**; the 3rd set is **Angiras Gothra**; the 4th is **Athri Gothra**; the 5th is the Gothra of **Sage Pulasthiah**; the 6th is that of the **Sage Pulaha**; the 7th is **Grutha Gothra**.

The Gothras of the man and the woman should be different. If it be the same, it will produce evil.

The Castes of the Signs—Signs Cancer, Pisces and Scorpio belong to Brahma caste; Libra, Leo and Sagittari are of Kshathrya caste; **Aries**, Gemini and Aquarius are of Vaisya caste; Taurus, **Virgo** and Capricorn are of Sudra caste. There should be no marriage between a man of a lower caste and a woman of a higher.

* **Abijith**—This is an asterism formed by the 4th quarter of Utharashada and the 1st quarter of Sravana. For details see Intro.

Will there be Marriage ? If, at the time of this horary question, the 3rd, 5th, 7th, roth or nth **house**, from the rising sign, be occupied by the Moon and aspected by Jupiter, marriage may be predicted.

Shall I find a **Bride** ? If at the time of this question Libra, Taurus or Cancer be the rising **sign**, occupied or **aspected** by any benefic **planet**, the answer should be in the affirmative. If at the time of the query **waning** Moon occupies an even **sign**, from the rising sign, with the eighth house aspected to malefics, the answer should be in the negative.

How long **will** the Couple live ? If at the time of such query about a marriage, the **5th, 6th** or **8th** house from the rising sign be occupied by the Moon, the prediction should be that the couple (if the marriage, in **question**, should take place) **will** die in 8 years. If the rising sign be, occupied by **Mars**, with a benefic in the 7th house at the **time** of the query, the woman will turn out a bad character, or her **children** will pass away and her husband (if the marriage, in question, should take place) **will** die in eight years. *

If, at the time of enquiry, the Moon occupies the rising **sign**, with Mars in the **7th house**, the death of the husband (if married) after the 8th year of marriage should be predicted.

If the **5th** house from the rising sign, at the time of enquiry, be occupied by a malefic, in debilitation, aspected by inimical planets, the woman (if married) will either lose her sons or will be immoral.

+ This is another branch of astrology. It is the science of foretelling the result of a business or circumstance from the position and aspect of the **heavenly** bodies at the moment of propounding a **question**.

CELEBRATION OF MARRIAGE.

CHAPTER XIV.

The rules for fixing the time for celebrating a marriage are given in this Chapter.

i Utharayana (the first half of the year when the Sun is in the northern circle between Capricorn and Gemini) is excellent; Dakshinayana (the second half when the Sun is in the southern circle between Cancer and Capricorn) is of middling quality.

If, in the figure of the heavens (Gochaaram) at the time of marriage, Jupiter occupies the Jenma-Rasi (the house of the Moon at birth) the 3rd, 4th, 6th, 8th, 10th or 12th house, therefrom, the bride will either die or become a widow.

The marriage should be celebrated in the 5th, 6th or 7th year of the bride when Jupiter is well-placed in a benefic sign.

The following **asterisms** are the **best**; they favour the birth of **sons** :—Rohini, Mrigasirsha, Magha, Utharapalguni Hastha, Swathi, Anuradha, Mula, Utharashada, Utharabhadrapadha and Revathi. "Oordhva-Mukha" asterisms are the most fruitful, Atho-Mukha asterisms cause harm and "Thiryag Mukha" asterisms breed fever. Other asterisms affect the life of the son.

The best Thithis are:—Dhwithiyai, Thrithiyai, Panchami, Sapthami, **Dhasami, Ekadhasi**, and Thrayodhasi. Prathamai (of the dark fortnight) Shashti, Ashtami, Dhwadhasi, Pournami (Full-Moon) are **middling**. All the Thithis after Ashtami of Krishna Paksha (dark fortnight) are inauspicious and will affect life.

Utharayana comprises the Months of Pushya, magha Palguna, Chythra, Vaisakha and Jyeshta. The other six months of the year belong to Dakshinayana.

The best signs are Gemini, Virgo and Libra. Aries, Capricorn, Scorpio and Pisces should be avoided. The other signs exercise middling influence.

Saturday **Sunday, and Tuesday**, and the **Amsas** and associations of Saturn, the Sun and Mars should be avoided. Choose Monday, Wednesday, Thursday or Friday and the **Amsas** and **associations** etc., of the Moon, Mercury, Jupiter or Venus.

Influence of Zodiacal Signs at the time of **Marriage**—If the rising sign, at the time of marriage, be Aries, the bride will become a prostitute; if it be Taurus, she will become poor; Gemini gives her good qualities; Cancer inclines to adultery; Leo bids her confine to her father's house; Virgo helps her to enhance the welfare of **her** husband; Libra favours her single-hearted devotion to **husband**; Scorpio produces grief; the **1st** half of Sagittari makes her a whore; the **2nd** half develops chastity; Capricorn, Aquarius or Pisces tend to adultery.

Marriage within a wtek after the re-appearance(Udhayam) of Venus, affects the life of the bride adversely; **Marriage** just prior to her becoming Asthangatha(combust) affects the life of the bridegroom.

Marriage within 8 days after the re-appearance of Jupiter adversely affects the life of the **bridegroom**. Marriage within **15** days prior to Asthangatha harms the bride.

PLANETS IN THE ZODIACAL SIGNS.

Influence of Planets in the Rising Sign at the time of **Marriage**—The Sun causes widowhood; the Moon shows danger to the life of the bride; Mars affects the life of both, Mercury brings widespread fame; Jupiter and Venus prolong life; "Saturn creates poverty; Rahu or Kethu is an impediment to birth of children.

Planets in the 2nd **House**--**Malefics** in the 2nd house produce **misery**; the Moon in the 2nd house generates **children**; Mercury and Jupiter bestow enormous pecuniary gain; Venus favours the bride with a ~~life~~ of felicity and prevents widowhood.

Planets in the 3rd **House** -Planets in the 3rd house give happiness and fortune, as a rule.

Planets in the 4th House -The Sun causes **adversity**; the Moon tends to separation; Mars gives poverty; Mercury favours a life of **felicity**; **Jupiter** shows prosperous life and freedom from widowhood; Venus makes the woman chaste; Saturn brings in adverse circumstances; Rahu and Kethu lead the woman into bad **character**—so says **Sage** Girga.

Planets in the 5th **House** -If the 5th house be occupied by a **benefic**, the couple will have many sons; the Sun and Mars affect the lives of the children; Saturn and Rahu cause leprosy.

Planets in the 6th **House**--The Moon causes widowhood; **Mercury** helps the couple to dwell together, always; Rahu produces poverty; other planets give many sons.

Planets in the 7th **House**--There should be no planet in the 7th house. If there be, the adverse effects are as follow:—**Jupiter** makes the woman disrespectful to her husband; Mercury breeds indifference to religious formalities; Venus shows bad conduct; Mars indicates adultery on the part of the woman; **Saturn** affects the life of the children; Kethu gives the woman the disposition of a **maniac**; the Sun hastens widowhood; Rahu causes **poverty**; the Moon brings all miseries. For these reasons the 7th house from the rising sign, at the time of marriage, should be vacant.

Planets in the 8th **House**—**Saturn, the Sun** and Mars in the 8th house cause **good**; other planets produce adverse effects.

Planets in the 9th House—All planets **in** the **9th** house, except Rahu, Mars and Saturn tend to gratify all desires.

Planets in the 10th **House**—**Mars** causes death; the Sun leads to consumption; Saturn shows debauchery; Rahu gives widowhood; other planets are **benevolent**.

Planets in the 11th **House**—These bestow all the desired advantages on **both**.

Planets in the 12th **House**—Venus, Jupiter and Mercury are fortunate **planets**; other planets deter by intimidation.

JUDGMENT ON MARRIAGE.

I give below the planetary **conditions** that produce beneficial **Yogas**—those that bestow happiness and prolong life.

(1) If, at the time of marriage, the rising sign be occupied by **Jupiter**, with the Sun in the 6th house, Venus in the 8th, and the Moon in the 10th, the individual will own carriages, **conveyances, gems, excellent beds, furniture, grain and wealth**.

(2) If the rising sign be occupied by **Jupiter**, with Venus in the 8th house, the Moon in the 4th or the 7th, the Sun in the 6th, Saturn and Mars in the 3rd house, the couple, blessed with sons and **grandsons**, will live a long, virtuous life in the plenitude of wealth and will have the gratification of their desires.

(3) If the 3rd, 6th, 10th and 11th houses be occupied by malefics with benefics in quadrants or trines and the lord of the 11th house in exaltation, the couple will be blessed with sons, wealth and long life.

(4) The Sun in the 10th, Saturn in the 6th, Jupiter in the 9th, and Mercury in the 12th—the couple will have sons and grandsons, will have a long, happy life and will be in the enjoyment of **sound health**.

(5) If Jupiter occupies the rising sign with malefics in the 6th house, Mercury and Venus* in quadrants, the couple will be possessed of **corn wealth**, and vehicles.

(6) If the rising sign be occupied by Mercury and Venus, with the Sun in the 11th, **Mars** in the 10th and Jupiter in the 5th the couple will be blessed with prosperous sons and will live in **affluence**.

(7) If the rising sign be occupied by Jupiter and Mercury, with malefics in the 3rd, 6th, 10th and 11th houses, and the Moon in the 2nd, the couple will have sorts; long life, wealth and happiness.

PLANETARY COMBINATIONS FOR MARRIAGE.

1. Mahendhra Yoga. Jupiter in the rising sign, Venus in the 8th house, and the Sun in the 11th form this Yoga which bestows all kinds of happiness upon the individuals if Mercury be not **combust** (Asthangatha).

2. Vishnu **Priyai**.—**Venus** in the rising sign, Jupiter in the 10th, the Sun and Mercury in the 11th—**this forms** the above **Yoga**, that makes the couple thoroughly happy.

3. Ardhanaari. **Venus** in the rising sign, and Jupiter in the 11th house, the 8th house being unoccupied, make Ardhanaari Yoga which promotes mutual devotion between husband and **wife**.

4. Sreemathi. Venus in the 2nd house, Jupiter in the 12th, the Sun in the 8th and Saturn in the 6th form Sreemathi Yoga under which the couple will live in happiness and affluence.

•5. **Samudhra Yoga.**—**Venus** in the rising sign, **Jupiter** in the **4th**, **Mercury** in the **2nd** and **Saturn** in the **11th**—this is **Samudhra Yoga** fruitful of all • happiness.

6. **Mahavishnu.**—**Mars** in the **3rd** house, **Saturn** in the **6th**, **Venus** in the **9th**, **Jupiter** in the **12th**—this **Yoga** bestows all happiness on the couple.

7. **Pushya Yoga.**—**Saturn** in the **3rd**, **Jupiter** in the **6th**, the **Sun** in the **10th**, **Mars** in **the 11th**—this **Yoga** makes the couple happy in all respects.

8. **Sthavara Yoga.**—**Jupiter** configurated with **Venus** in the rising sign, well-dignified, forms this **Yoga** that promises all **welfare**.

9. **Jaya Yoga.**—**Venus** in the rising sign in conjunction with **Jupiter**—the two **planets** being **well-dignified**—makes **Jaya Yoga** which is extremely felicitous.

10. **Vijayam.**—**Mercury**, **Jupiter** and **Venus**, well-dignified and stationed in the rising sign produce **Vijayam** which is really the queen of all beneficial **Yogas**.

Jupiter and **Venus** in **the** rising sign, with the **Moon** in **Cancer** and in his own **Navamsa**, give a happy married life and promote prosperity of sons. (The position of the **Moon**, by this rule, is obtained when the time, in question, is governed by the **4th** quarter of asterism **Punarvasu**.)

Marriage **during** **Utharayana** generally promotes prosperity of sons and grandsons besides wealth.

Influence of the Months.—**The** marriage should be performed in a very auspicious month.

The months of **Ashada**, **Badhrapadha**, **Margasira** and **Magha** are not good. The other eight months are fortunate.

Marriage in the month of Pushya and Krithika endows the woman with **good character**; in the month of **Palguna**, the woman will live in affluence and will be very wealthy; Vysakha and Jyeshta favour a prosperous life, active sympathy with relations, a strong sense of duty to husband, and birth of sons; Sravana, Aswayuja and Chythra are of middling quality.

Influence of the Asterisms—If the **ruling** asterism, at the moment of marriage, be the 2nd, 4th, 6th, 8th, or 9th from the Jenma-Nakshathra of the individual, the couple will live in fortune and acquire lands.

Asterism Magha prolongs the life of the bridegroom; the bride will live with her sons **and** brothers in wealth and plenty; Mrigasirsha produces mutual devotion dearer than life and makes them **happy**; Hastha bestows pecuniary gains, and corn in plenty, and happiness besides; Swathi and Anuradha show development of affection between the couple; promises to enrich them with pearls, **corals** and **gems**; Revathi promotes reciprocal sympathy and good feeling; Rohini favours progress of sons, grandsons, and riches too. Utharapalguni, Utharashada and **Utharabadhrapadha** signify increasing happiness, many man-servants and maid-servants and a life, long enough to see children's children.

Adverse Yogas to be avoided—No marriage should be celebrated towards the end of a Paksha, a \dagger Ruthu,

\dagger The year is naturally divided into six seasons marked by temperature, moisture etc. Each season is known as a Ruthu. Vasantha Ruthu, comprising Chythra and Vaisakha, is the spring season. Grishma Ruthu comprises Jyeshta and Ashada—the warmest time. Varsha Ruthu is the rainy season; it comprises the months of Sravana and Badhrapadha. Sharat Ruthu is the season when plants begin to put forth leaves; Aswayuja and Krithika are its months. Hemantha Ruthu, comprising Margasira and Pushya is the snowy season. Sisira Ruthu—Magha and Palguna months—is the season at which plants begin to spring and blossom.

¶ Ayana or of a year? during tRikthai; when the Moon is on the wane; **Vishu**, **Vyatheepatham** and **Shadaseethimukham** are also inauspicious. The Prishtodhaya Rasis (Aries, Taurus, Cancer, Sagittarius and Capricorn, signs that rise by their feet) produce no good. The marriage should not be signified by the depression of Jupiter or by the asterisms, **Ulkapatham**§ **Bookampam**, **Nirghatham**; ***Dhikdhaham**; or Jenma-Nakshathra, and the 3rd, 5th, 7th, 10th and 19th asterisms, therefrom, should also be avoided. An asterism, (1) just released from a malefic, (2) one through which a malefic is just passing, (3) one close to a malefic—these three asterisms are also inauspicious.

The Adverse Effects Marriage towards the end of a Paksha has a tendency to prove evil to the relations of the couple; Rikthai produces poverty; waning Moon leads to pecuniary loss; marriage towards the end of a Ruthu causes the death of the son; Vishu and **Vyatheepatham** indicate disease and death; **Shadaseethimukham** gives rise to altercations; marriage towards the end of a year signifies ruin to the individual or to his family; the end of an Ayana is also harmful; Prishtodhaya Rasis incline to cause repentance; **Dhikdhaham** foreshadows danger by fire; the 19th asterism and the Jenma-Nakshathra produce evil; the 3rd asterism from the latter denotes ruin to friends; the 7th asterism portends disaster.

¶ **Utharyana** and **Dhakshinayana** are the two periods of six months each into which Hindu astrological year is divided. The former denotes the period when the Sun is in his Northern Circle between Capricorn and Cancer; the latter is the period when the Sun is in his Southern Circle between Cancer and Capricorn.

+ For explanation see Chapter 33.

* Preternatural redness visible in the horizon.

|| Sankaranthi.

§ For explanation of **Ulkapatham**, **Bookampam** and **Nirghatham** see Chapter 33.

• Marriage under an asterism, *just* passed through by a malefic, produces **rancour**; marriage under an asterism *to be occupied* by a malefic threatens to **cause** starvation; marriage under an asterism that is governed by a malefic brings poverty.

Marriage during eclipse under an asterism governed by Kethu brings death within six months.

The **Moon** in conjunction with the Sun, Mars, Mercury, Jupiter, **Venus**, Saturn*, Rahu or Kethu, **respectively** produces poverty, disease, **sterility**, misfortune, **‡Sa-pathneeyam, constant journey**, dissension and ceaseless grief.

The month and the day of birth and Jenma-Nakshathra are inauspicious only in the case of the marriage of the first-born son and not for marriage of girls or the other sons.

Mercury, well-located in the Lagna, is **powerful enough** to diminish a hundred adverse effects; Venus strong in the Lagna eradicates a thousand evils; while Jupiter well-dignified in the Lagna, sinks three lakhs.

ON ATTAINMENT OF PUBERTY.

CHAPTER XV.

The character, career and destiny of a girl could be judged from the month, the Thithi, the asterism, the day and the moment of **her** arriving at **puberty**.

‡ Rivalry between wives of the same husband.

Influence of **Months**—To attain puberty in the month of Chythra portends widowhood ; Vaisakha shows chastity ; Jyeshta promotes enjoyments of pleasure; Ashada **leads to moral depravity**; Sravana gives birth to sons; Badhrapadha brings **wealth** ; Aswayuja suggests **widowhood** ; Krithika signifies adultery; Margasira inclines to bad **character** ; Pushya makes her a chaste' **wife** ; Magha causes loss **of property** ; Palguna produces many children.

Influence of **Days**—**Sunday** inclines to barrenness ; Monday makes the **girl** a chaste **wife** ; Tuesday forebodes ruin to her **husband** ; Wednesday gives sons; Thursday **signifies** good **nature** ; Friday bestows many children; Saturday produces poverty.

Influence of the **Stars**—**Aswini** causes widowhood; Bharani gives birth to **sons** ; Krithika inclines to less **of** children ; Rohini leads to happiness ; Mrigasirsha shows gain of all advantages ; Ardhra tends to disease ; Punar-yasu welcomes a pleasant **life** ; Pushya signifies regal pleasures; Aslesha predicts death of the **son** ; Magha helps the growth of **sons** ; Purvapalguni foretells luck ; Uthara-palguni indicates **comfort** ; Hastha produces much happiness ; Chithra, ordinary happiness ; Swathi breeds a good family; Visakha forebodes widowhood; **Anuradha** promotes well-being; Jyeshta tempts to **adultery** ; Mula inclines to prostitution; Purvashada brings **affluence** ; Uthara-shada bestows happiness ; Sravana favours a very noble career; Sravishta denotes **many** kinds of **enjoyment** ; Sathabis produces **poverty** ; Purvabadhrapadha gives a virtuous **son** ; Utharabadhrapadha presages a luxurious and comfortable **life** ; Revathi promotes chastity and devotion to husband.

Influence of **Thithis**—**Prathamai** portends widowhood; Dhwithiyai and Thirthiyai produce well-being; Chathurthi tends to the commission of adultery ; Panchami gives birth to a son ; Shashti causes ruin to the son ; Sapthami

leads to sensual bliss ; Ashtami denotes suffering from disease; Navami makes the woman poor ; Dhasami fills her **days** with happiness and **enjoyments** ; Ekadhasi promotes love of husband; Dhwadhasi foreshadows widowhood; Thrayodhasi signifies a comfortable life; Chathurdhasi favours **adultery** ; Full-Moon gives sons ; New-moon ruins the family.

Influence of Zodiacal **Signs** -**Aries** shows **prostitution** ; Taurus signifies enjoyment of several **pleasures** ; Gemini brings all affluence ; Cancer denotes **bad character** ; Leo gives **sons** ; Virgo welcomes **fortune** ; Libra shows cleverness ; Scorpio leads to adultery ; 1st half of Sagittari inclines to immorality; the 2nd half favours **chastity** ; Capricorn **causes dishonor** ; **Aquarius** makes the woman wealthy; Pisces develops ability.

Lord of the Amsa -If Mars be the lord of the rising Navamsa, the woman will become a **servant** ; Venus makes her poor; Mercury bestows wealth and sensual bliss ; the Moon leads to wicked **character** ; the Sun brings in good sense ; Jupiter favours prosperity and fortune; Saturn tends to poverty.

Influence of Planets in the Rising **Sign--Planets** occupying the rising sign at the time of **puberty** also affect the life and character of the **woman**—**favourably** or adversely :—The Sun portends the death of the woman ; the Moon gives birth to daughters ; Mars causes abortion ; Mercury bestows sons ; Venus and Jupiter favour long life, wealth, fortune, health and affection ; Saturn signifies **enmity** ; Rahu inclines to grief.

Planets in the **7th House**. All matters connected with the fortune and the husband of a woman shall be determined from the 7th house.. The effects produced by planets, located in the 7th house from the rising sign, at the

moment of puberty, are :—The Sun predicts widowhood ; waxing Moon foretells **well-being** ; waning Moon breeds consumption ; **Mars** affects the son ; Mercury gives birth to **sons** ; Jupiter **favours** wealth and long life ; Venus fulfils all desires ; Saturn prevents conception ; Rahu threatens to bring death—

Influence of the Days of the **Week**.—**Sunday**, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday are respectively governed by the Sun, the Moon, Mars, Mercury, Jupiter, **Venus** and Saturn. The strength of the day corresponds to the strength of its lord. The influence of the day, and that of the planet that rules it, on the life and character of a woman, are thus set forth:—To attain puberty on a Sunday, at a moment when the rising sign is occupied, or aspected by, the Sun, signifies **death** ; Tuesday with Mars in the Lagna or aspecting it, causes abortion ; Saturday, with the rising sign occupied or aspected by Saturn leads to **prostitution** ; Wednesday, with the rising **sign occupied**, or aspected by, Mercury gives good sons ; Friday with the rising sign **occupied** or aspected by Venus favours a **life** of happiness, free from illness ; Thursday, with the rising sign occupied or aspected by Jupiter, bestows long life.

Influence of the Day and the **Night**.—The forenoon is the most auspicious time ; the noon is middling in quality ; the afternoon is **bad**. Similarly the early part of the night is favourable ; midnight is of middling quality ; the time between midnight and morning is inauspicious.

If the ruling asterism, at the time of attaining puberty, be inimical to the **Jenma-Nakshatra** of the native, or, if the rising sign, at the time, be the 8th from her Jenma-Rasi, or, if it be Ghandrashtama day for her, the woman will suffer many griefs.

The woman, fresh from her bath, after the menstrual period, should *first* set her eye upon her *husband* alone ; none else should be the object of her sight at the time. This will preserve the purity *of* her progeny. [The prevailing practice is, however, quite different. Women, as a rule, keep out of sight of the husband at the time.]

NISHEKAM (COPULATION.)

CHAPTER XVI.

Nishekam is the word used to denote the first sexual union between *husband* and wife. For this a **day** of beneficent planetary influence must be selected according to the Sastras. The bed chamber should be in a convenient place **decorated** and kept **fragrant** with sandal, flowers etc, and **provided** with water taken from sacred rivers. Above all, there **should** be nothing to disturb the peace of mind of the couple.

The best asterisms are Rohini, Utharapalguni, Hastha, Swathi, **Anuradha**, Mula, Utharashada. Sravana, Sathabis, Utharabadhrapadha and Revathi.

Aswini, Mrigasirsha, Punarvasu, Pushya, Chithra, and **Sravishta**—these asterisms **are of** middling **quality**. The remaining asterisms should be avoided.

Monday, Wednesday, Thursday and Friday are auspicious days, as also the Amsas of the lords of these days viz ; the Moon, Mercury, Jupiter and Venus.

Saturday, Tuesday and Sunday should not be considered. The Amsas of **Saturn, Mars and the Sun** should also be rejected.

All Thithis except Chathurthi, Ashtami, Navami, Chathurdhasi, Full-Moon and **New-Moon** days are good.

The Jenma-Nakshathra (the asterism at birth), the **10th** asterism (**Anu-Jenma**), and also the **19th** asterism (Thri-Jenma) therefrom should be strictly avoided. Dhwadhasi is equally inauspicious.

The beneficent signs are Taurus, Gemini, Cancer, Leo, Virgo, Libra and Pisces. Avoid other signs.

Ruthu-Dhinam - This is the **expression** used to denote the sixteen days **from** the first day of the menstrual period, Sexual union during' the odd days will tend to produce a female child. The issue of sexual union on even days **will be** male. Those that wish to beget a son should prefer the even days. To indulge in sexual **intercourse** during **the first** four days of menses will lead to serious evil effects. The first day proves fatal to the **husband**; the **second** day affects the life of the woman; the third day causes abortion; the fourth' day inclines to produce a **poor** and short-lived . sort, **stupid**. houseless, miserable and bereft of good habits. Besides all these evils, sexual union, on the fourth day, impairs the vital power of the father ; and so, the first four days of the menses should be avoided. Copulation on the fifth day tends to give birth to a **daughter**; the sixth day favours a **son** who will promote posterity; the seventh day inclines to bring forth a daughter who will bear no **child**; the issue of **sexual** union on the eighth day will be a noble son ; the ninth day tends to give birth to a wicked girl ; the tenth day promises a praiseworthy son ; the eleventh day predicts the birth of a girl having a disposition to be unrighteous; the twelfth **day** welcomes a virtuous son ; the thirteenth day favous the birth of a virtuous woman ; the fourteenth gives birth to a son rich in corn and gold ; the fifteenth day inclines to bring forth a daughter that **will** not live long; Copulation on the

sixteenth day of the menses **presages** the birth of a son of all-embracing intelligence. Sexual union may be indulged in only on days that bear favorable testimonies so that the progeny may be noble, sunny and prosperous.

INFLUENCE OF THE RISING SIGN.

If the rising sign, at the time of Nisheka, be an even one, occupied by the Moon, the issue will be a daughter.; if it be an odd sign, with the Moon in it, the issue will be a son.

If the Sun and Jupiter be stationed in any of the odd signs **from** the rising sign, at the time 6f Nisheka. the issue will be a son.

If, at the time of Nisheka, the Sun and the Moon or Mercury and Saturn aspect each other, the issue will be a hermophrodite.

Saturn in the Nisheka **lagna** (the **rising** sign at the time of Nisheka) **aspected** **Mars** in conjunction with the waning Moon leads to **the** death of the woman during the period of pregnancy.

If the Nisheka Lagna and the sign occupied by the Moon be between evil planets without the aspect of **benefics**, the woman will either die wihin the period of pregnancy, or after parturition. The child will not survive the mother.

If the Nisheka Lagna be the house **of** Saturn or his own **Navamsa**, and if that planet occupies the 7th house from the Nisheka Lagna, a child will be born in **three** years.

Cancer, as the Nisheka Lagna, or as the **Amsa** occupied by **the** Moon, with the Moon in the 7th house from the Nisheka Lagna, promises a child in twelve **years**.

The Sun, the Moon, Mars and **Venus**, located in their own signs, with Jupiter in the Lagna or in the 5th or 9th **house**—this planetary position foretells the birth of a son.

If the Nisheka Lagna be Sagittarius, with the same planet occupying either that or the last Navamsa of it, aspected by Mercury or **Saturn**, there will be many **children**.

If the Nisheka Lagna be an even sign, occupied by Venus and the Moon with Mars. Mercury and Jupiter in odd signs, the issue will be *Twins*.

If the Nisheka Lagna be an even sign and the Moon occupies also an even sign, Mars, Jupiter and the Sun aspecting both the Lagna and the Moon from even signs, the issue will be *Twins*.

Hermophrodite--Mercury and the Moon located in the Nisheka Lagna aspected by Mars lead to the birth of a hermophrodite.

The Sun stationed in Nisheka Lagna (even sign) aspected by **hermophrodite**, i.e. (Mercury and Saturn) produces a hermophrodite.

Dwarf—If Nisheka Lagna be the "last Navamsa of Capricorn" (Virgo) aspected by the **Sun**, the Moon, and **Saturn**, the issue will be a marvel of a dwarf.

Hunch-back Cancer as the Nisheka Lagna occupied by the Moon and aspected by **Saturn** and **Mars** causes the birth of a hunch-back.

Cripple -Pisces as the Nisheka Lagna occupied by the Moon aspected by **Mars**. **Saturn** and the **Sun** tends to produce a cripple.

Leper If the rising Navamsa, at the time of Nisheka, be Pisces. **Cancer**, **Capricorn** or **Aries**, occupied by the Moon, in **conjunction** with or aspected by, **Mars** and **Saturn**, the issue will be a **leper**.

Blindness—The Sun and the Moon **posited** in the **Nisheka Lagna**—**Leo**—**aspected** by Mars and Saturn predict the birth of a blind child.

Protuberant Eyes—The same Nisheka Lagna (Leo) occupied by the Sun and the Moon, aspected by benefics (the Full-Moon, Jupiter, Venus and Mercury) as well as by malefics (Mars, Saturn, the Sun, Rahu and Kethu) causes the birth of a child with protuberant eyes.

Defective Limbs.—**Mars**, located in the 5th or 9th house from the N. L. aspected by malefics, gives birth to one with defective limbs, if Jupiter be not well-dignified in any of the **quadrants**.

Scraggy Body.—**Aries** or **Taurus**, as N. L. aspected by malefics, gives birth to one of scraggy body.

Leprosy.—**Scorpio**, **Capricorn** or **Taurus**, (as the N-L) with malefics located in, or aspecting, the **5th** and **9th** houses causes the birth of a child that **will** contract leprosy.

Leprosy, Diseases of the Stomach or **of** the Lungs.— The Moon located in the N. L. with malefics in the 2nd and the **12th** houses and the Sun in the 7th. threatens to give birth to a child that **will** contract leprosy, dyspepsia, or asthma.

Adverse effect on the **Husband**.—If, in the figure of the heavens, at the time of Nisheka, the 7th **house** from the Sun be governed by Saturn and Mars, the husband of the woman will contract disease.

Abortion.—The Sun in the N. L. with Saturn and Mars in the 7th house, (2) Saturn, Mars **and**, the Moon located in N.L., (3) the **Moon** stationed in the house of Saturn or Mars and aspected by the same planets, but not by benefics—these three planetary positions **tend** to cause abortion.

No feeling of grief or uneasiness should pervade the minds of the couple during Nisheka:; otherwise, the result will be a dwarf, dumb, blind or miserable child.

Some astrologers lay stress on the principle that the N. L. must not be occupied by any planet; others consider that the 8th house should be vacant. It is good, therefore, that there should be no planet in the N. L. and the 8th house, therefrom.

PUMSAVANAM.

CHAPTER XVII.

This function is performed when the woman is in the family way, in the 3rd month, preferably, when symptoms of pregnancy become evident. Pumsavanam may also be celebrated in the 4th, 6th or 8th month under asterisms, Pushya or Sravana.

All Thithis except' Chathurthi, Shashti, Ashtami, Navami, Dhwadhasi, Chathurdhasi, Full-Moon and New-Moon days, are auspicious.

All signs, except Gemini, Cancer and Virgo, are favourable.

Virgo, is inauspicious even when aspected to a benefic. That sign should be strictly avoided.

Monday, Wednesday, Thursday and Friday are fruitful, as also the *Amsas* of the lords of these days viz., the Moon, Mercury, Jupiter and Venus.

The 8th house from the rising sign should be vacant

The Moon located in the rising sign or in the 12th house and the rising sign aspected to Venus are commended as very favourable.

Benefics produce good, if located in Quadrants (Kendhras) or Trines (Thrikonas). These places should not be held by malefics. The latter cause **good** if posited in the 3rd, 6th and 11th houses.

The Moon must be well-dignified for this celebration. These rules should be considered, only when Pumsavanam is separately performed. As a rule, it is blended with Seemantham in which case the delineations for the latter should be followed.

SEEMANTHAM.

I now proceed to give the delineations for Seemantham. This must take place in the 4th, 6th or 8th [¶] solar month.

Followers of Bhodhayana and Kowsheethaka may have Seemantham in the 5th or the 7th month.

If the months, specified for this function, be inconvenient, Sage Sankha considers that it must be performed any time before delivery at all events, being an important sacrament intended for the sanctification of the pregnant woman. The ceremony is ordained only in respect to the first conception.

The following asterisms are excellent:—**Rohini**, Mrigasirsha, Punarvasu, Pushya, Utharapalguni, Utharashada, Utharabadhrapadha, Hastha, **Sravana** and Revathi. It would be well if the stellar quarter, at the time of celebration, be governed by a **benefic**: This strengthens the good influence of the asterism.

[¶] See Foot-note on page 60 for explanation.

Some astrologers are of opinion that Aswini, Anudha and **Mula** may also be commended as auspicious under unavoidable circumstances.

Avoid Chathurthi, Shashti, **Ashtami**, **Navami**, **Chathurdhasi** and New-Moon days. Chathurthi, Chathurdhasi and the Full-Moon days are commended as auspicious by some when the MoOn is well-dignified.

Monday, Wednesday, Thursday, and Friday and the Amsas of the **Moon**, Mercury, Jupiter and Venus (lords of these days **respectively**) are fruitful.

Avoid Sunday, Tuesday and Saturday and the Amsas of malefics (the Sun, Mars and **Saturn**.)

All signs except Leo and Scorpio are beneficent, Other signs are not to be considered.

The 8th house from the rising sign at the time must be **vacant**

Exception—If the lord of the 8th house from the rising sign, at the time, be stationed in a quadrant (Kendhra) aspected to benefics, the adverse effects referred to in the above rule will disappear.

The wise man will avoid Seemantham under the 3rd, 5th, 7th, **10th**, **19th**, 22nd and 27th asterisms, from the Jenma-Nakshathra which are inauspicious.

Chandrashtama should be avoided.

It must be observed that, as the auspicious nature of the *month* ranks first in importance, Jupiter and Venus produce no evil, if combust, at the time of the celebration. **tAthimasam** should also be avoided.

^t See Foot-note on page 58 for explanation,

LYING-IN APARTMENT.

CHAPTER XVIII.

The place for child-birth (Soothika-Griham) should be arranged at the approach of the month of parturition.

The following asterisms are the **best** :—**Aswini**, **Rohini**, **Mrigasirsha**. **Punarvasu**, **Utharapalguni**, **Hastha**, **Chithra**. **Swathi**, **Anuradha**. **Utharashada**, **Utharabadhrapadha** and **Revathi**.

All Thithis except Rikthai (Chathurthi, Navami and Chathurdhasi) Ashtami, New-Moon and Full-Moon days are auspicious.

The * Sthira-Karanas such as **Sakhunam**, **Chathushpadham**, **Nagam**, and **Kimsthughnam** should be avoided, as also **Vishti-Karana**.

Monday, Wednesday, Thursday and Friday are **prosperous** as also the Amsas of the Moon, Mercury, Jupiter and Venus.

Malefics should be avoided and the days which they govern—**Sunday**, **Tuesday** and **Saturday**—and the Amsas.

Taurus, Leo, Scorpio and Aquarius are fruitful signs; Gemini and other Common signs are middling; the Movable signs. Aries, Cancer, Libra and Capricorn should not be considered.

The apartment chosen for the birth of the child must be comfortable to the pregnant woman.

* Sakhunam occurs in the latter half of **Chathurdhasi**; **Chathushpadham** and **Nagam** occur in the two halves of the New-Moon respectively; Kimsthughnam occurs in the first half of **Prathamai** of the bright fortnight. For explanation of **Vishti** etc., Sec Ch. 33.

AGRICULTURAL WORK.

CHAPTER XIX.

The rules for choosing the most auspicious time for the commencement of agricultural work which is indispensable to the subsistence of the world are set forth below:—

The first step in this matter is to select an auspicious day on which the owner may set his foot on his land for the purpose. Then follow ploughing and other operations.

The best asterisms under which the owner may enter into his land to start agricultural work are:—Bharani, Ardhra, Pushya, Magha, Utharapalguni, Chithra, Swathi, Anuradha, Utharashada and Utharabadhrapadha.

All odd Thithis (Prathamai, Thrithiyai, Panchami, Sapthami, Navami, Ekadhasi and Thrayodhasi) except Navami are **favourable**. The even Thithis except Dhwitiyai and Dhasami should be avoided. Some astrologers condemn *t* Badhrai.

Monday, Tuesday, Wednesday and Thursday are auspicious. Saturday also is recommended by some.

TILLAGE.

Taurus, **Virgo** and Scorpio produce good. The days of benefic planets produce good ; those of malefics show evil. Sign Leo or any other, held by the Sun, or, any asterism governed by him, is **favourable**. Having entered the land on an auspicious day the owner may start ploughing.

i Badhrai is the word used to denote Dhwitiyai, Sapthami and Dhwadhasi Thithis. See Chapter 33.

The beneficent asterisms **are**—**Rohini**, **Punarvasu**, **Pushya**, **Utharapalguni**, **Hastha**, **Anuradha**, **Mula**, **Utharashada** and **Utharabadhrapadha**. **Aswini**, **Mrigasirsha**, **Magha**, **Chithra**, **Swathi**, **Visakha**, **Sravana**, **Sravishta** and **Sathabis** are also considered auspicious by some astrologers. For commencing tillage choose the 3rd, 4th, 5th, 6th, 7th, **11th**, **12th**, **13th**, **14th**, **15th**, **19th**, 20th, 24th, 25th and 26th * asterisms from the one occupied by the Sun on the day in question. All other asterisms produce evil.

All **Thithis** except **Chathurthi**, **Shashti**, **Ashtami**, **Navami**, **Dhwadhasi**, **Chathurdhasi** Full-Moon **and** New-Moon days are good.

To start ploughing on **Navami** causes damage to crops ; **Chathurthi** leads to their destruction by insects ; **Chathurdhasi** tends to cause danger to the life of the owner.

There should be no malefic planet in the rising sign, at the time, lest the landlord may be adversely affected.

The fortunate signs **are**—**Taurus**, **Gemini**, **Cancer** **Capricorn** and **Pisces**. Avoid **Aries**, **Leo**, **Scorpio** and **Aquarius**. The **remaining** signs are of middling quality.

The Influence of the Zodiacal **Signs**.—If, at the time of starting, the rising sign be **Aries**, it proves fatal to the cows; **Taurus**, **Gemini** and **Cancer** promise a good **harvest**, **Leo** leads to damage of crops ; **Virgo** favours a proper yield ; **Libra** predicts luxuriant growth ; **Scorpio** threatens to cause damage to the crops by fire ; **Sagittarius** promotes fertility ; **Capricorn** gives an abundant **harvest** ; **Aquarius** causes fear of thieves ; **Pisces** denotes prosperity.

* Some of these asterisms have also to be avoided, for while being favorable to tillage they afflict either the bullocks or the landlord. See para 6 of page 102.

Choose the bright fortnight (**Sakla-Paksha**) and avoid the dark fortnight (**Krishna-Paksha**).

For ploughing for the first time choose a time (1) when the Moon holds a **watery** sign (2) when the rising sign is occupied by Jupiter and Venus (3) when the ruling asterism is Rohini and a benefic is the **lord** of the rising Navamsa (4) when the **risign** sign is Taurus during the forenoon governed by asterism Rohini.

Start and proceed to plough eastward **or** northward. And, for the **first** day, stop with cutting one or three or five furrows.

Quadrupeds with broken horns or hoofs or with tails cut and those of brown colour should **not** serve for tillage. Dark or red-coloured ones should be put to the task .

To meet with a serpent among the furrows while ploughing signifies that the land will soon be alienated ; to see a tortoise denotes that the profits from the land will certainly go up a thousandfold. If ashes, charcoal, **husk**, bone, hair, tooth, or tile be found, pour a mixture of ghee and milk in the furrows **and** resume ploughing.

Avoid the six asterisms from the one occupied by the Sun, for they cause affliction to **the** bullocks ; asterisms thirteen to eighteen, therefrom (both inclusive), affect the landlord adversely ; the other asterisms are good.

SOWING.

Seeds must be sown at the appropriate seasons. The most fruitful asterisms are:—**Rohini**, **Pushya**, **Magha**, **Uthrapalguni**, **Hastha**, **Swathi**, **Visakha**, **Anuradha**, **Mula**, **Utharashada**, **Sravana**, **Sathabis**. **Utharabadhrapadha** and **Revathi**. **Aswini**, **Mrigasirsha**, **Punarvasu** and **Sravishta** have middling influence. The other asterisms should be avoided.

Roots—To sow seeds of roots the following asterisms are **good** :—**Bharani**, **Krithika**, **Magha**, **Purvapalguni**, **Visakha**, **Mula**, **Purvashada** and **Purvabhadhrapadha**.

Flower and **Fruit**—For sowing seeds of flower plants and fruit-bearing **creepers** the following are beneficent asterisms :—**Mrigasirsha**, **Punarvasu**, **Hastha**, **Chithra**, **Swathi**, **Anuradha**, **Jyeshta** and **Revathi**.

• **Fruitful Stellar Yogas** :— **Bharani** governs **Solanum Indicum** and **Solanum Jacquinii**. **Aswini** favours the growth of betel-nut trees; **Rohini** is a fruitful asterism for trees; sugar-canies flourish under **Punarvasu**; **Chithra** protects all varieties of **grain**; **Swathi** governs paddy; **Anuradha** is a productive asterism for **sesamum**; **Mula** brings up all roots and creepers; black-grain crops do very well under asterism **Sathabis**; and for the teeming growth of paddy **Sravana** is the best **asterism**.

Cocoanut—To plant seedlings of cocoanut, choose sign **Aquarius** governed by **Venus** in the **Rasi** and the **Amsa** figures.

Pumpkins—The seeds must be sown at a time when **Venus** rules the rising sign and the 5th **Navamsa** of **Pisces** (**Scorpio**). There will then be an abundant crop of huge pumpkins.

All **Thithis** except **Prathamai**, **Dhwithiyai**, **Chathurthi**, **Shashti**, **Sapthami**, **Navami**, **Ekadhasi** and **Chathurdhasi** and all **Karanas** except **Vishti**, **Chathushpadham**, **Nagam**, **Kimsthughnam** tare auspicious.

Monday, Wednesday, Thursday and Friday and the **Amsas** governed by the **Moon**. **Mercury**, **Jupiter** and **Venus** are beneficent.

Seeds and Their **Days**—*Sasya* (paddy) seeds should be sown on a Sunday when the rising sign, at the time, is occupied by the Sun ; **seeds of flower** plants, such as thrive in water, should be sown on Monday when the rising sign, at the time, is occupied by the Moon ; **ragi** seeds should be sown on Tuesday when the rising sign, at the time, is occupied by Mars ; *Palmyra* seedlings and the varieties of the palm, such as the *betel*, *Coco* etc., should be planted on Wednesday when the rising sign is occupied by Mercury ; seedlings of long-lived fruit trees should be planted on Thursday when the rising sign, at the time, is occupied by Jupiter ; seedlings of *Flower trees* should be planted on Friday when the rising sign, at the time, is occupied by Venus ; seeds of *Black Grains* should be sown on Saturday noon when the rising sign, at the time, is occupied by Saturn.

Agricultural work started on Monday, Wednesday, Thursday and Friday will prove quite profitable. Sunday, Tuesday and Saturday are favourable only to a particular kind of agricultural work.

The best signs are:—**Taurus**, Cancer, Leo, Capricorn and Pisces ; **Libra**, Gemini and Aquarius have common influence ; the other signs will do no good.

Malefics in the 3rd, 6th or nth houses produce good. They must not be in other houses.

The Moon in the 2nd, 3rd, 4th 5th, 7th, 10th and nth houses from the rising sign, at the time, does much good.

There must be no planet in the 8th house. Venus in the 7th house is also inauspicious.

To determine the day for sowing a **Field**.—Note in the first place the asterism ruled by Venus on the day in question. The three succeeding asterisms, therefrom,

blight the crops ; the next three asterisms prevent earing, and produce **blasted stalks** ; the next twelve asterisms favour luxuriant growth, and one of them should be **chosen** ; the **penultimate** six asterisms produce empty grains ; and under the last three the plants perish.

If these directions be carefully followed, all agricultural operations will be abundantly repaid.

HARVEST.

CHAPTER XX.

To start reaping the crop, the most favourable asterisms are;—**Bharani**, Rohini, Mrigasirsha, Ardhra, Pushya, Magha, Utharapalguni, Hastha, Visakha, Anuradha, Utharashada, Sravana, Utharabhadrapadha and Revathi.

Of Thithis, avoid Chathurthi, Ashtami, Navami, Ekdhasi, Dhwadhasi, Chathurdhasi and **New-Moon**. ^t Sthira Karanas (Sakunam, Chathushpadham, Nagain and Kimsthughnam) and Vishti Karanas should be positively avoided. The remaining Thithis and Karanas are good.

Signs belonging to benefics and the days governed by them are felicitous.

To **Commence Harvest**: Choose sign Pisces under the asterism Bharani; sign Scorpio under the asterism Sravana; sign Cancer under the asterism Visakha—for, these planetary positions promote prosperity and strengthen you to prevail over your enemies.

} See Chapter *fa*.

Aries and Cancer afford a happy time for gathering fruits. Begin no work of this **kind** after nightfall. All signs will benefit, if Jupiter be located in the 4th house from the rising sign at the time of starting this work.

Avoid Jenma-Nakshathra and the 10th and the 19th asterisms therefrom. To start work under these asterisms will result in loss.

THE IN-GATHERING OF CROPS.

The produce of agriculture may be gathered in at any time during the year excepting the months of Sravana and Badhrapadha. The best asterisms **are**—Bharani, Rohini, Mrigasirsha, Purvapalguni, Ardhra, Punarvasu, Pushya, Magha, Uthrapalguni, Hastha, Swathi, Anuradha, Mula, Utharashada, Sravana, Utharabadhrapadha and Revathi.

Saturn located in the 4th house, from the rising sign, at the time, is a benefic for this business.

All Thithis, except **Chathurthi**, Shashti, Ashtami, Navami, Dhwadhasi, Chathurdhasi and New-Moon, are good. Sthira Karanas—**Sakunam**, Chathushpadham, **Nagam** and **Kimsthughnam**—and Vishti Karanas should be strictly avoided. Nitya Yogas produce good.

Monday, Thursday, Friday and Saturday are the best as also the Amsas and signs of the lords thereof, viz., the Moon, Jupiter, Venus and Saturn. Wednesday and the Amsa of Mercury are neutrals.

Avoid Tuesday and Sunday and the Amsas of Mars and the Sun.

Fixed signs bestow much **good**; Common signs cause profit as well as loss. No collection of grain should be commenced when the rising sign is a Movable one.

Benefics occupying the rising sign, or the 4th, 5th, 7th, 9th and 10th houses, therefrom, and malefics in the 3rd, 6th and nth houses produce good.

The signs occupied, to be *next* occupied, or *just* vacated by malefics should be left **out** of consideration ; those occupied by **benefics** should alone be chosen.

Jupiter and Saturn occupying or aspecting a fixed Navamsa and governing any of the }" Oordhwa-Mukha " asterisms afford a very prosperous time for gathering grains.

Here the author describes a small ceremony before commencing to gather corn. The ceremony consists in scattering all round the fields a mess of cooked rice and curd to propitiate the Deities that preside over the grown product of the field. This over, the work of gathering should proceed **silently—the** people at **work** should not talk to one another. (The object of this rule seems to be to safeguard the produce against contamination by **the** offensive odour emanating from some mouths and the spurting of saliva.) The practice should be let to **a** virgin take the corn, first of all, and put it into the hands of a pregnant woman who must preserve it.

FORTUNATE PLANETARY YOGAS.

(1) A fixed sign (Rising Sign at the time) aspected by Saturn with Jupiter in the 7th house forms an excellent Yoga for starting to gather in corn. This planetary position favours growth and progress.

(2) **Dhanya Parvatha Yoga.**—The day ruled by asterism Magha, in the month of Magha, or that **ruled** by Utharapalguni in the month of Palguna, at a time when the rising sign is **Taurus**—this makes Dhanya Parvatha Yoga.

+ Oordhwa-Mukha Asterisms are :— Rohini, Ardhra, Pushya, Utharapalguni, Utharashada, Sravana, Sravishtha, Sathabis and Utharabhadhrapadha.

(3) **Dhanya-Meru.**—Saturn occupying the rising sign, at the time, Jupiter in the 7th, the Moon in the 7th house from the Sun—this is an equally valuable Yoga the effect of which is to endow the landlord with a mountain of property in grain.

(4) Another felicitous time is after mid-day when the rising sign is occupied by Saturn or by Gulika—this adds to the grain store.

(5) Saturn aspecting the rising sign (fixed) at the time, with Jupiter in the 7th forms another favourable Yoga.

(6) Still more auspicious is the time when the rising sign is occupied by Jupiter, with the Moon in the 12th and the Sun in the 6th house.

(7) **Dhanya-Parvatha Yoga**—Asterism Pushya in the month of Pushya and asterism Sravana in the month of Sravana—these also form Dhanya Parvatha Yogas.

(8) **Dhanyarnava Yoga** If, at the time of gathering in corn, the rising sign be occupied by Jupiter, the 4th house by the Moon, the 11th by the Sun and the 7th by Saturn, what is known as Dhanyarnava Yoga is formed. Under its influence the grain property of the landlord will go on swelling in abundance like the billows of the ocean.

EXPENDITURE OF CORN.

The best asterisms for expenditure of corn are:—Aswini, Mrigasirsha, Punarvasu, Pushya, Purvapalguni, Uthrapalguni, Utharashada, Sravana, Sravishtha, Purvabhadrapadha, Utharabhadrapadha and Revathi. If grain be expended on days ruled by these asterisms the store will flourish increasingly.

The asterisms to be avoided are:—Bharani, Krithika, Rohini, Ardhra, Chithra, Swathi, Jyeshta, Mula, and Sathabis. Under no circumstances can grain be interfered with on these days. The influence of the remaining asterisms (Aslesha and Magha) is middling.

Any Saturday ruled by a beneficent asterism and a Thithi and any time, thereon, when the rising sign is the house of Jupiter, is very auspicious for expenditure of corn. The stock will increase.

No grain should be expended on Chathurthi, Ashtami, **Navami, Chathurdhasi** and the New-Moon. The remaining Thithis do good.

Some astrologers commend Rikthai as good for expending corn.

^t Sthira Karanas (Sakunam, Chathushpadham, **Nagam, Kimsthughnam**) and Vishti Karanas should be avoided, as also Sunday, Tuesday and Friday, and the Amsas of the Sun, Mars and Venus. The other days are good. Some writers consider Friday felicitous and commend also the Amsas of Venus as such.

Fixed signs have a beneficent influence ; Common signs have middling influence ; Movable signs should be left out of consideration. Malefics in the 3rd, 6th and 11th houses and benefics in squares or trines, the 8th house being vacant, do much good.

TO LAY UP TREASURE.

CHAPTER XXI.

To lay up treasure, all Thithis except Rikthai, Full-Moon and New-Moon are auspicious.

The following asterisms are the **best** :—**Mrigasirsha, Ardhra, Pushya, Utharapalguni, Hastha, Anuradha, Utharashada, Sravana, Sravishta, Sathabis and Utharabadrupadha.**

^t See Chapter 33 for explanation.

Sthira Karanas (Sakunam, Chathushpadham, **Nagam** and Kimsthughnam) and Vishti **Karanas** should be avoided.

Nitya Yoga, Monday, Wednesday, Thursday and Friday, and the Amsas and signs of the Moon, Mercury, Jupiter and Venus are favourable.

Fixed signs have beneficial influence ; Common signs have middling influence.

Malefics in the 3rd, 6th and nth houses, benefics in quadrants or trines bestow all prosperity.

There should be no planet in the 8th house.

Jupiter in Virgothama position with Mercury and Venus in quadrants is an extremely lucky planetary position for *collecting and depositing gold*. The store will then increase a **millionfold**.

Equally felicitous is the time when the rising Navamsa is occupied by the Moon in her main exaltation with Jupiter in the 7th house.

A very fortunate planetary condition under which gold, grain and gems may be gathered and deposited is when the rising sign is occupied by Saturn. Jupiter located in the rising sign gives prosperity.

Jupiter, in the rising sign, Venus in the 2nd, Mercury in the nth and the Moon in the 10th house—this is the best planetary position which renders the store firm against failure.

To **take** on Servants etc. -To employ servants and to deposit money choose the time on a Thursday when the rising sign is occupied by Jupiter with the Sun in the nth and Saturn in the 6th house. Everything will prosper immensely.

Metals—To store lead, bronze and iron, Venus located in the rising sign, with the Moon, Jupiter in the 10th house, is a prosperous planetary position.

To treasure gold, silver, copper, brass, iron, pearl, coral, emerald and diamond choose favourable asterisms from the list given above in this chapter.

Fragrant Substances—If at the time of collecting camphor, sandal and odoriferous woods such as Devadar, and garlands, the rising sign be occupied by Jupiter with the Moon in the 12th house, the stock will become inexhaustible.

Library and Records—To form a Library or to collect records, the most fruitful time is when Mercury is in his main exaltation, or occupies the rising sign on a Thursday in exaltation—the Library and records will prosper rapidly.

Silver—For making and storing silver wares, the most felicitous time is that when the ^t rising sign is occupied by Venus on a Saturday, when the Moon is in asterism Rohini (in her exaltation in Taurus), Jupiter aspecting Aquarius.

The silver wares will increase in quantity a hundred-fold if, at the time of collecting them, the rising sign be governed by Venus, in exaltation, with Jupiter in the 7th and the Sun in the 5th house.

TO TAKE POSSESSION OF LAND.

To gain possession of any land your right to which is contested, scoop out and carry away a handful of earth from that land, at a time when the rising sign is Cancer, when the fourth quarter of any of the asterisms, Bharani, Ardhra, Visakha, or Hastha rules.

^t Evidently, the rising sign required by this rule is Aquarius.

A very auspicious time for taking possession of a land is **that** when the rising sign and the Navamsa thereof are occupied by the Sun and **Kethu**—**these** two planets must be together in the rising sign as well as in the Navamsa Chakra, for the time. The land so obtained will permanently remain **yours**.

The best asterisms are:—**Aswini**, Rohini, Mrigasirsha, **Punarvasu**, Pushya, Utharapalguni, **Hastha**, Swathi, Anuradha, Utharashada, Sravana, Sravishta, Sathabis, and Utharabadhrapadha. Avoid Rikthai and Vishti Karana.

To Buy Land and Cattle—Monday, Tuesday, Wednesday and Saturday are good. The lords of **these** days are the Moon, Mars, Mercury and Saturn respectively. The lord of the day, in question, should occupy the rising sign at the moment of the transaction.

To Buy Sheep—The most prosperous time is that on a Thursday ruled by asterism Pushya when **the** rising sign is Aries. Sheep purchased at this time multiply a thousandfold.

Krithika, Ardhra, Magha, Aslesha, Swathi and Anuradha are good, only for buying cattle; not for selling which will end in loss.

Loan on Pledge—Things given or pledged and money lent for interest, under asterisms Sadharana, Vajra and Theekshana do not return.

Loan or Gift of Gold—He who parts with his gold, at a time when the ruling asterism is Krithika, Magha, Mula, Sathabis, Utharapalguni, Punarvasu, or Jenma-Nakshathra will be reduced to destitution. The one that receives the metal will flourish.

The "Sadharana" asterisms are:—Visakha and Krithika.

The "Vajra" asterisms:—**Bharani**, Magha, Purvapalguni, Purvashada and Purvabhadhrapadha.

The " **Theekshana** " :— The group of asterisms denoted by this word are:— Ardhra, Aslesha, Jyeshta and Mula.

The " **Laghu** " :—This word is used to denote the asterisms, Aswini, Pushya and Hastha.

The " Mrudhu " :—**Mrigasirsha**, Chithra, Anuradha, and **Revathi**—these asterisms are known by the name " Mrudhu ".

The " **Sthira** " :—**Rohini**, Utharapalguni, **Utharashada** and Utharabhadhrapadha.

The " **Chara** " :—**Punarvasu**, **Swathi**, **Sravana**, **Sravishtha** and **Sathabis**.

The following asterisms cause good results in all transactions, buying, selling etc:—**Aswini**, Rohini, Mrigasirsha, Ardhra, **Punarvasu**, Pushya, Magha, Purvapalguni, Utharapalguni, Hastha, Visakha, Jyeshta, Mula, Utharashada, Sathabis and Utharabhadhrapadha and Revathi.

The following signs produce the same effect:—**Taurus** Gemini, Leo, Libra and Scorpio.

Of Thithis, all have the same effect except Chathurthi, Shashti, Ashtami, Navami, Dhwadhasi and Chathurdhasi.

To buy or sell a Cow -To buy or sell ~~†~~cows, the proper asterisms are:—**Aswini**, **Punarvasu**, Pushya, Hastha, **Swathi**, **Visakha**, **Jyeshta**, **Sravishtha** and **Revathi**. One's property in cows will increase by the transaction started under these asterisms.

† Jupiter governs the sheep, the cow and all those animals that are useful to man.

DINNER OF NEW GRAINS.

CHAPTER XXII.

[After commencing the harvest it is customary, among the Hindus, to take **hōne** the first sheaf of corn and make a repast of the same in celebration of the event. The time for such rejoicing is delineated in this chapter.]

The following **asterisms** are considered the most fruitful for this **purpose** :—**Aswini**, Rohini, Mrigasirsha, Punarvasu, Pushya, Magha, Utharapalguni, Hastha, Chithira, Swathi, Visakha, Anuradha, **Mula**, Utharashada, Sravana, Sravishtha, Sathabis, Utharabadhrapadha and Revathi.

The remaining asterisms should be avoided.

All Thithis, except Chathurthi, Shashti, Ashtami, Navami, **Dhwadhasi**, Chathurdhasi, Full-Moon and New-Moon days produce good. Avoid Vishti Karana.

Wednesday, Thursday and Friday and the Amsa and Dhrekkana of the lords of these **days**—**Mercury**, Jupiter and **Venus**—have a very beneficent influence on a meal composed of the **fruits** of the new crops.

The following signs should be **chosen** :—**Taurus**, **Cancer**, **Leo**, Virgo, Libra, Sagittarius, Capricorn and Aquarius. Gemini has a middling **quality**. Avoid Aries, Scorpio, and Pisces. The last sign is however the most felicitous for a meal of the first crops, according to Devaratha.

Flowers.—To make use of the flowers of the season for the first time, sign Aries is the best.

Fruits.—To taste the first crop of fruit choose the time ruled by the sign Pisces.

^t For explanation of these and other figures see Chapter 33.

Leaves.—For a meal of leaves, greens etc., the most favourable is the time when the rising sign is Scorpio.

See that the 9th and 10th houses from the rising sign, at the time of taking the meal, are unoccupied ; otherwise, it will have an adverse effect on prosperity.

No meal should be taken at a time when the 8th or the 12th house from the rising sign is held by the Moon.

Malefics in the 3rd, 6th and 11th houses produce good. There should be no malefic planet in any of the other houses.

This festival should be universally observed every year. The months of Ashada, Margasira and Magha are alone inauspicious. The other months promote felicity.

TO PUT ON NEW CLOTHES.

CHAPTER XXIII.

The following asterisms are the best :—**Aswini**, Rohini, Punarvasu, Pushya, Utharapalguni, Hastha, Chithra, Swathi, Visakha, Anuradha, Utharashada, Sravishta, Utharabadhrapadha and Revathi.

The remaining asterisms are inauspicious.

Stellar Influence on the Wearing of New Clothes.—**Aswini** brings rewards from royalty ; **Bharani** causes danger to wife's life ; **Krithika** exposes the person to fire accidents ; **Rohini** bestows all wealth ; **Mrigasirsha** causes danger to clothes by rats ; **Ardhra** affects longevity ; **Punarvasu** favours plenty of wealth and corn ; **Pushya** engenders all prosperity ; **Aslesha** breeds disease ; **Magha** shows danger

to life; Purvapalguni causes affliction by disease ; Utharpalguni indicates wealth of habits ; Hastha brings fine, soft articles of **dress** ; Chithra bestows various kinds of apparel; Swathi welcomes exquisite feast; Visakha favours mental happiness; Anuradha creates kinship; Jyeshta inclines to cause damage to the clothes ; Mula troubles the grain ; Purvashada portends **disease**; Utharashada predicts many additional articles of dress ; Sravana tends to cause **eye-disease** ; Sravishta shows increase of corn; Sathabis creates fear of poison; Purvabhadrapadha leads to royal displeasure ; Utharabhadrapadha favours many sons ; kevathi signifies gain of gems. In this way each of the twenty seven asterisms exercises its influence on the **wearing** of new apparel.

Dhwithiyai, Thirthiyai, Panchami, Sapthami, Dhasami, Ekadhasi and Thrayodhasi are the best Thithis.

Chathurthi, Navami, Chathurdhasi and New-Moon days should be strictly avoided. Other Thithis have medium influence.

Wednesday, Thursday and Friday and the Amsas of Mercury, Jupiter and Venus produce good.

Sunday and Monday have middling effect. The remaining two days should be avoided,

Influence of the Days of the Week. Sunday portends disease ; Monday is likely to cause the cloth to be bathed in tears; Tuesday creates risk of fire accidents to clothes ; Wednesday gives rise to all prosperity ; Thursday predicts an amplitude of wealth and corn; Friday welcomes several kinds of prosperity ; Saturday denotes the likelihood of deep grief.

All signs except Aries, Leo, Scorpio, Sagittarius, Aquarius and Pisces are felicitous.

Influence of Zodiacal Signs. To wear a cloth when the rising sign is Taurus brings benefit through corn , Gemini and Virgo signify pecuniary gain ; Capricorn has but

common influence ; Aries is a bringer of deep grief; Leo has a tendency to cause **dishonor**; **Aquarius** shows trouble by disease ; Scorpio tends to loss of **property** ; Sagittarius tends to create royal **displeasure** ; Pisces signifies fear of contracting **disease**.

TO WEAR A NEW ORNAMENT.

CHAPTER XXIV.

The following are fruitful asterisms for putting on a new jewel made of gold:—**Aswini**, **Rohini**, **Mrigasirsha**, **Punarvasu**, **Pushya**, **Magha**, **Utharapalguni**, **Hastha**, **Chithra**, **Swathi**, **Anuradha**, **Utharashada**, **Sravana**, **Utharabadhrapadha** and **Revathi**. To wear a new jewel, for the first time, under any of these asterisms promotes welfare.

The best Thithis are:—**Prathamai**, **Shashti**, **Panchami**, **Dhasami**, **Ekadhasi** and the Full-Moon. The other Thithis should be avoided.

Monday, Wednesday, Thursday and Friday and the Amsas of the Moon, Mercury, Jupiter and Venus are auspicious ; the other planets and the other days should not be considered.

Taurus, Gemini, Virgo, Sagittarius and Pisces produce good.

The days ruled by fortunate Yogas (Siddha Yoga or Amritha Yoga) are good for wearing a new jewel.

Benefic planets should be in quadrants or trines and the malefics in the 3rd, 6th and nth houses at the time of wearing a jewel. The 8th house should be vacant.

That time is the best for wearing a jewel made of gold, when Jupiter occupies the rising Navamsa in exaltation with Mercury and Venus in the 4th house. It is stated that a gold jewel worn at this time will be followed by thousands of such ornaments.

Choose a Saturday governed by asterism Rohini and make a gold jewel, during the interval known as Amirthaghatika, and put on the jewel on a Saturday of the same **asterism** and **at** the same time thereon. The moment is considered so fruitful that the individual will soon become possessed of many ornaments, and immense wealth that may know no diminution. He will also lead a happy life.

If, at the time of wearing a gold jewel, the **rising** sign be occupied by Jupiter in exaltation or if that sign be the house of Jupiter with the Sun in the **11th** house, the jewels will increase a **millionfold**.

To wear a new cloth, a new jewel, or for using a new vehicle, choose the time when the quadrant or trine occupied by Venus, is her own house, or her house of exaltation or her friendly sign.

The Moon in her degree of main exaltation occupying the rising sign with Jupiter in the 7th house at the time of wearing a jewel, welcomes an enormous increment of wealth and jeweller}'.

Put a gold ring on the **fore-finger** and another on the thumb at a time when the rising sign is Aries, with the Sun in the **10th** degree thereof—the **10th** degree of Aries is the main exaltation of the Sun.

Mercury and the Moon governing the same quarter of asterism Mrigasirsha is an auspicious planetary position for wearing rings on the **fingers** of the hand or the leg.

New ornaments of the head should be worn, for the first time, when the Moon is in the 3rd degree of Taurus at a time when the rising sign is the same ; or when the rising sign is Cancer with Jupiter in the 5th degree thereof.

Jewels set with precious stones must be worn at a time when Jupiter and **Venus** are in their ^t **Moola-Thrikona** houses.

When wearing a new apparel or a new jewel, watch your breath. If the breath flows through the left nostril, the time is auspicious.

A car, a musical instrument, an umbrella, an ornament, a Chamara, gold or bronze vessels and **thrones**—all these should be made use of, for the first time, according to the directions laid down for wearing new clothes.

TO LAY FOUNDATION.

CHAPTER XXV.

To lay the foundation for the construction of a building etc., at the four cardinal points (North, South, East and West) the following four pairs of asterisms are respectively prosperous :—**Aslesha** and **Krithika**, **Chithra** and **Visakha**, **Pushya** and **Magha**, **Utharashada** and **Sravana**.

^t The **Mula-Thrikona** Signs of Planets are:—

<i>Planets.</i>	<i>Signs.</i>
Sun ... ... ...	... Leo :
Moon ... ... ...	... Taurus .
Mars ... ... ...	... Aries .
Mercury ... ... ...	... Virgo .
Jupiter ... ... ...	... Sagittari .
Venus ... ... ...	... Libra .
Saturn ... ... ...	... Aquarius

Jyeshta, Badhrapadha, Margasira and Palguna are prosperous months to lay the foundation of *the kitchen*, the *cowslall* or the *rice-mill*.—any place for husking paddy.

A person whose Ascendant, at birth, is between Scorpio and Aries (six signs) should commence building at the *eastern part*; one born under any sign between Aquarius and Cancer (six **signs**) should do so at the *southern part*; one born under any sign between Taurus and Virgo (six signs) should choose the *western part*; one born under any sign between Leo and Capricorn (six signs) should start at the *northern part*.

Vasthu-Purusha—This Deity that presides over house-building sleeps on his left with his head to the East, during the months of Badhrapadha, Aswayuja and Krithika, with his head to the South during Margasira, Pushya and Magha months, with his head to the West during Palguna, Chythra and Vysakha months; and with his head to the North during Jyeshta, Ashada and Sravana. No building should be erected on the locality covered by his head, his legs, his hands and his back. To build on the ground covered by his head will prove fatal to the father of the individual; to do so on that covered by his legs will affect the lives of his wife and children; to build on the ground covered by his hands and back will cause fear of thieves. The **best**. section to build on is the ground covered by the stomach of Vasthu Purusha which gives rise to all prosperity.

The following asterisms are the **best**.—Rohini, Mrigasirsha, Punarvasu, Pushya, Utharapalguni, Chithra, Swathi, Anuradha, Mula, Utharashada, Sravana, Utharabadrupadha and Revathi.

Aswini, Hastha, Chithra, Sravishta and Sathabis—these asterisms have middling influence. The other asterisms should be avoided.

To build in the **East**.—To build a house in the eastern quarter, choose the asterisms Rohini, Mrigasirsha, Punarvasu and Pushya.

To build in the **South**.—To build a house in the southern quarter, Magha, Swathi, Hastha and Utharapalguni are fruitful.

To build in the **West**.—To build a house in the western quarter, Utharashada, Sravana and Mula are the most prosperous asterisms.

To build in the **North**.—To build a house in the northern quarter, Sravishta, Utharabadrapadha, Chithra and Sathabis are the most fortunate asterisms.

To build in all **Quarters**.—Asterism Revathi is good to start building a house anywhere.

Town-Planning.—To lay the foundation for building a town, the best asterisms are Aswini, Chithra and Revathi.

Military Quarters.—Asterisms Utharabadhrapadha is excellent for beginning the construction of soldiers' quarters or cantonment.

Granary.—To start erecting a granary, Utharapalguni, Utharashada, Anuradha, Rohini, Sravana and Magha are the most felicitous asterisms.

Restaurant etc..—The construction of eating-houses, hostels, refreshment rooms and choultries should commence under asterisms Bharani, Ardhra, Jyeshta, Mula, Krithika, Visakha, Magha, Utharashada and Purvapalguni.

Dining Hall.—Hastha is a fortunate asterism for starting the construction of a dining hall.

Bed Chamber.—Asterism Mula is auspicious for laying the foundation of a bed chamber.

For **Lamp**.—To construct a place to install a lamp in, begin under asterism Krithika.

Oven.—To set up an oven, **commence** under asterism Revathi. It is good to start construction on Monday, Wednesday, Thursday or Friday ruled by a beneficent asterism agreeable to the wife of the individual. See that the **rising** sign, at the time, is governed by a benefic, and the 8th house is unoccupied.

Dormitory - The construction of a sleeping apartment should be started under the asterisms Purvapalguni and Swathi.

Water Troughs—To construct a water trough or to set up any receptacle for holding water, Anuradha, Mula and Revathi are successful asterisms.

The Design—The design of the house should be as follows:—On the eastern side of the house gymnasium; on the south-east side, granary; on the southern, the dining hall; on the south-west, the lying-in room; on the western, the bed chamber; on the northwest, the place of worship; on the northern, the treasury; and on the north-east, the kitchen.

All odd Thithis except Navami are good. Of the even Thithis, Dhwithiyai, Shashti and Dhasami are auspicious.

The day chosen for laying the foundation of a building must be governed by a fortunate Yoga (Siddha Yoga or Amritba **Yoga**.)

Learned astrologers recommend Monday, Wednesday, Thursday, Friday and Saturday as auspicious for laying the foundation of a house. The other days are rejected.

Fixed signs are the best; Common signs occupied by benefics have middling influence; Movable signs, and Common signs without benefics in them should be avoided.

Oordhwa-Mukha Lagna, (a sign just vacated by the Sun) is auspicious. Atho-Mukha Lagna, (the sign occupied by the Sun) even when occupied by a benefic, should be avoided. Thiryagh-Mukha Lagna, (the sign next to the one occupied by the Sun) is *good, if aspected by a benefic planet.*

Benefic planets in the rising sign and in the 2nd, 9th and **12th** houses promote well-being. Malefics in the 3rd, 6th and nth houses produce good, **while** any planet located in the 8th house causes **disaster.** Some astrologers hold that the **12th** house must be vacant.

The Pillars, Beams and Interior Door-ways etc. should be set up under Sirodaya **asterisms**; roofing and the construction of the doorway may be commenced at a moment auspicious for house-building. According to some ancient astrologers, the auspicious time for the disposition of the pillars, lying-in-room, door-way, beams and interior door-ways is the same as that indicated for laying the foundation, they being the chief appurtenances to a house.

The Door-frame :—**This**, artistically carved, should be fixed at a time when the rising sign is a **Fixed one.** Any of the following asterisms maybe **chosen**:—**Rohini**, Mrigasirsha, Utharapalguni, **Chithra**, Anuradha, Utharashada, Utharabadhrapadha and Revathi. The **Thithi**, asterism, the day and the rising sign (fixed) should all be carefully chosen, for the moment of fixing the door-frame has an important bearing upon the prosperity of the master. An auspicious moment promotes it.

Common signs are good for furnishing the house with doors and for roofing it.

The **Doors.**—To fix the doors choose Wednesday or Friday ruled by any beneficial Thithi, a **Common** sign and any, of the following asterisms:—**Aswini**, **Pushya**, **Hastha** (Movable asterisms) **Rohini**, **Utharapalguni**, **Utharashada** and **Utharabadhrapadha** (Fixed asterisms.)

—Outer Pillars.—The pillars on the pials of a house must be put up at a time when the rising sign, the rising Navamsa and the sign occupied by the Moon are Fixed signs belonging to, and aspected by, benefics.

The timbers required for the building should be piled up eastward or northward. They must all be new, as no old materials (those that once formed the structure of another house) should be employed. The pillars, and the interior doorways must be an odd number.

The stalls for cows and buffaloes must be located in the north-west part and *the sheep-fold* in the south west.

THE DAIRY.

To begin the use of the churning dasher choose the time when the rising sign is that of the Moon (Cancer) and the ruling asterism a Movable one. (Aswini, Punarvasu, Pushya, Hastha, Swathi, Sravana, Sravishtha and Sathabis are movable asterisms). Such a beginning will bring growth and prosperity to the cattle and generate curd in profusion.

To set up the pole to hold the **revolving dasher** in position by means of chains, Monday is the most auspicious and the time when the rising sign is occupied by the **Moon**.

The operation should be started at a time when the **rising** sign is occupied by the **Moon**, governing a beneficial asterism and Navamsa.

To Milk the **Cow**.—The Moon located in the rising sign, and governing a favourable asterism and Navamsa is good for commencing to milk the cow. The yield will increase.

To Lathe Articles To cut or shape articles with the lathe, commence at a time when the rising sign is Leo occupied by the Sun, on a Sunday, when the Moon passes through asterism Revathi and when the lord of the rising Navamsa is Saturn or Mars.

To Melt Butter -To melt the butter for the first time choose asterism Jyeshta or Krithika. on a Wednesday, when the Moon is placed in the Navamsa of a benefic planet. Any Monday ruled by asterism Visakha is auspicious for melting the butter from buffalo or sheep's milk.

THE DURABILITY OF A HOUSE.

The duration of existence of a dwelling house or other building, in a state of prosperity, should be determined from the moment at which the foundation stone is laid.

The Yogas that protect the house against **decay**; and ensure its continuance in a state of happiness are set forth in this chapter:—

To stand for 8 **decades**—To build a dwelling house or an edifice that will stand for eighty years in a prosperous condition, lay the foundation stone thereof at a moment when the 10th house from the rising sign is occupied by the Moon, the 4th by Jupiter and the 11th by Mars and Saturn.

To stand for a **Century**.—The foundation should be laid (1) When Jupiter is located in the rising sign, Mercury in the 7th house, Saturn in the 3rd, the Sun in the 6th and Venus in the 4th; (2) when the rising sign is held by Venus, the 10th house by Mercury, **any** quadrant by Jupiter and the 11th house by the Sun.

To stand for Two **Centuries**—The house will continue in a state of happiness for two hundred years the foundation stone whereof is laid at a moment when the rising sign is ruled by Venus, the 5th by Jupiter, the 3rd by the Sun and the 6th by Mars.

To stand for Six Centuries —A dwelling house, a village or a town, the construction of which is started under any of the following planetary positions will have golden days

for a period of six hundred years :—(1) The Moon in the rising sign, Jupiter in the 7th and Mercury in the 10th house (2) Venus in the 10th house, Jupiter in the 7th and Mercury in the rising sign which should be a *fixed* one.

To stand for Eight **Centuries**.—To construct a dwelling house that will last for eight hundred years, blessed as a house of the Gods, lay the foundation of it at a moment when the rising sign is occupied by Venus with Jupiter in the 7th house which must be a fixed sign.

To stand for Ten **Centuries**.—To lay the foundation of a temple or of a dwelling house at a moment when the rising sign is ruled by the **Sun**, the 7th by Jupiter, and the 10th by the Moon, predicts the existence of the house or temple for a thousand **years** in a state of affluence.

The destiny will be the same respecting a house or temple the construction of which is started at a moment when Venus is stationed in the rising sign, Jupiter in the 7th and the Moon in the 10th. -

Mercury occupying the rising sign, Jupiter the 7th and the Moon the 10th house—this planetary position, at the moment of starting the construction foretells similar stability. ,

Yet another planetary position that bestows the same good fortune on the house or the temple, started under it, is:—**Jupiter** in the rising sign (fixed), Mercury in the 7th and the Moon in the 10th.

Any of these four planetary positions, at the moment of laying the foundation, will establish the house or temple, in question, in prosperity for a period of thousand years.

ALL ABOUT THE HOUSE.

The floor of a dwelling house or a bungalow should be smeared with a mixture of cow-dung and water every Monday and Friday, and on the New-Moon and Full-Moon

days, days of eclipse, the first day of every month, the conjunction of Venus and the **Moon**—on all these days the floor should be smeared with cow-dung. The floor should be swept clean each morning.

To clean and whitewash the walls, Monday, Wednesday, Thursday and **Friday** are auspicious. Avoid inauspicious days and Chathurdhasi Thithi. White-washing on these days tends to **cause** the extinction of the building.

The flooring should be renewed once a year or every six months. No repairs should be started under the **asterisms**:—**Krithika**, Magha, Pushya, Purvapalguni, Hastha, Mula and Revathi, when any of these is governed by Mars. If this rule be not observed, the house will be **exposed** to fire accidents and the life of the son to danger.

To repair the **Roof**.—Do not commence repairs to the roof on Tuesday morning under a fiery sign occupied by Mars; otherwise, the house will take fire. The roof of the house should be repaired at a time when Venus is located in the rising sign and Jupiter in a quadrant. The building will then be safe against fire and storm. The most auspicious time is that when the rising sign is occupied by a benefic with the Moon in any of the aquatic signs. (Taurus, Cancer Libra, Scorpio, Aquarius, Capricorn and Pisces) on Monday, Wednesday, Thursday or **Friday**. The house, so repaired, will be immune from fire accidents.

A **house** roofed on Friday at a **moment** when the rising sign is Taurus or Libra (aquatic signs) occupied by Venus, will never take fire.

A house **roofed** on Monday when the Moon is in Cancer (Aquatic sign) will never be subject to accidents by fire.

Raja **Yoga**—**Jupiter** in combination with any of the following asterisms on a *Thursday* forms what is known as Raja Yoga which is considered a very fortunate time for starting the **construction** of a house. This planetary position leads the owner of the house to a position of royalty and bestows upon him a righteous son:—**Rohini**, **Mrigasirsha**, **Aslesha**, **Uthrapalguni**, **Purvashada**, **Utharashada**, **Sravana** and **Utharabadhrapadha**.

The wood of the trees of the following descriptions should not be employed in the **construction** :—

(1) A very shady **tree**, (2) a tree **standing** on the road side or within a temple (3) **one** having a hole, (4) a tree blasted by lightning or beaten down by storm or rain, (5) a rotten tree, (6) a **sweet tree** (7) one affected by fire or standing in the cremation ground, (8) one that has fallen down with a crash (9) one that is growing in the temple of Kali (10) one situated in a pasturage (11) one that serves as prop to another. **Vilvam**, **Thundukam**, **Sleshmalakam**, **Kongu**—these trees, being dear to the Gods, should be considered too sacred for men who should, by no means, employ them in the construction of a **house**. Otherwise, the issue will be disastrous.

Timbers once employed in the construction of a house and dismantled are dubbed “**Salyam**.” So a structure that includes such materials tends to cause ruin to the owner, his wealth and his family.

A house devoid of doors or of roof or one in which there is no worship of the Gods, wherefrom no bounty is given and where the hungry are not fed will become the haunt of devils and will breed trouble.

From the Point of View of the **Ascendants**— Persons whose Ascendants are **Cancer**, **Pisces** or **Scorpio** will do well to build a house facing **East**; those born under **Capricorn**,

Virgo or Taurus will prosper in a house facing South ; a house facing West will be found excellent by those whose Ascendant is Aquarius, Gemini or Libra. Such a dwelling will bestow wealth on the **occupants**. Those whose Ascendants are Sagittari, Leo or Aries will flourish in every respect in a house facing North.

The **Entrance**.— Divide the plot into **nine** sections ; the fourth section from the left should form the main entrance to the house.

For a house facing **East**:—Divide the plot into eight sections. These respectively signify, in order, dissatisfaction, weakness, pecuniary gain, royal favour, enormous wealth, physical weakness, abundant happiness, deep grief, intimidation.

For a house facing **South**:—Divide the plot similarly into eight sections. These indicate danger to life, bondage, endearment, protection, gain of seeds, mental affliction, fear of disease, disability.

For a house facing **West**:—The eight sections denote loss of sons, growth of **enemies**, increase of affluence, pecuniary gain, well-being, misfortune, love, sorrow.

For a house facing **North**:—The eight sections produce, in order, insult to wife, want of **strength**, harm, gain of seeds, monetary gain, increase of prosperity, acquisition of all fortune, disease.

The construction of, and entry into, a house should not be commenced when the wife of the owner is pregnant and when Jupiter and Venus are combust. If this rule be not observed, the issue will be disastrous to the wife.

Laying the foundation stone, Ornamentation, Agricultural Work, Education, Coronation—all these should be commenced under the Jauma Nakshatra (one's asterism at birth) or under the roth asterism therefrom.

The Indicator.—Divide the house into sixteen squares. The four central squares are known as "Braamham;" the square in the North-East is sign Pisces; the other squares begin with Aries as shown in the diagram below. Of these squares, the foundation laid in squares Aries, Leo or Sagittari will protect the relations; squares Taurus, Virgo and Capricorn signify preference from royalty: Squares Gemini, Libra and Aquarius favor prosperity of sons and grandsons; squares Cancer, Scorpio or Pisces have an adverse effect upon the family.

Pisces. North-East	Aries. East	Taurus. East	Gemini. South-East
Aquarius. North	Braahmam		Cancer. South
Capricorn. North	Braahmam		Leo. South
Sagittari. North-West	Scorpio. West	Libra. West	Virgo. South-West

THE OPENING CEREMONY.

CHAPTER XXVI,

"Grahapravesam"—the Opening Ceremony—must be performed in Sukla Paksha and within the first 10 Thithis of Krishna Paksha, in the forenoon or at noon.

The best asterisms are:—**Rohini**, Mrigasirsha, Punarvasu, Pushya, Utharapalguni, Hastha, **Anuradha**, Uthara-shada, **Sravana**, **Sathabis**, Utharabadhrapadha and **Revathi**.

The best Thithis are:—**Prathamai** of the dark fortnight, **Dhwithiyai**, **Thrithiyai**, Panchami, Sapthami and **Dhasami**; and Ekadhasi and Thrayodhasi of the bright fortnight.

Monday, Wednesday, Thursday and **Friday** are auspicious and the Amsas of the Moon, Mercury, Jupiter and Venus, the **respective** lords of these days. Saturday is neutral. The other days and planets should be avoided.

The rising sign at the moment should be a Fixed one. Common signs have middling quality. Movable signs should not be considered.

Any Movable sign is, however, good if, at the moment, the rising Navamsa of that sign be **Taurus** which is a very fortunate sign. .

Influence of Zodiacal Signs from **Jenma-Rasi**—**Grahapravessam** when the rising sign is your Jenma-Rasi foretells immunity from disease, if the Jenma Rasi be a fixed sign; the second house, therefrom, pretends illness and decline of wealth; the third signifies pecuniary gain; the fourth shows trouble to the relations; the fifth gives trouble to the son; the sixth brings ruin on the **enemies**; the seventh is adverse to the wife; the eighth causes cruel malady; the ninth foreshows trouble through the **king**; the tenth favours attainment of the **object**; the eleventh promotes affluence, the twelfth multiplies comfort and fortune by itself, even when bereft of **other** dignities. If, however, the **sign** be occupied by a benefic planet, at the moment, it is unquestionably the most felicitous **sign**. Some astrologers advocate the performance of this function, even at night, at a moment when the rising Navamsa, or the rising sign **itself**, is occupied by a benefic. The influence of each zodiacal sign is described in the chapter on **Travel**.

It is inauspicious to celebrate this function when Venus is located in the opposite direction, or on your left. Venus, occupying her own, or her friendly house, or her house of exaltation never exercises an adverse influence.

The 8th house from the rising sign, at the moment, should be vacant, for any planet located therein will produce harm.

The time chosen for Grahapravesam, Marriage, Nishekam, Pumsayanam and Seemantham should be favorable to the wife of the individual.

CORONATION.

CHAPTER XXVII.

The time for Crowning a Sovereign is indicated in this chapter. The author thus sets forth his ideal of kingship:— Born of a worshipful family, under Raja Yoga, and gifted with all regal qualities, a knowledge of all the virtues, and the wisdom to guide the nation, well-trained in horsemanship and in the use of weapons, filled with devotion to God and to Brahmanas, Served and respected by ministers of great eminence, a speaker of truth, the king must be one who has controlled his lower impulses, one endowed with the spirit of supreme courage, self-sacrifice and self-denial,

Choose the bright half of the lunar month and a day, therein, bereft of all adverse qualities. In the forenoon there should be recitations, from the Vedas, of benedictory verses by Brahmanas upon whom liberal gifts of gold should be bestowed. This over, the king must put on his golden Crown, resplendant with all kinds of gems, amidst the rapture of music, conch and bugle. The king

must **then make** his salutation to **Maha** Vishnu, to the priests and the elders and equip himself with all the paraphernalia of royalty.

The best asterisms for coronation are:—**Aswini**, **Rohini**, **Mrigasirsha**, **Punarvasu**, **Pushya**, **Oothirapalguni**, **Hastha**, **Anuradha**, **Oothirashada**, **Sravana**, **Oothirabadrupadha** and **Revathi**.

All odd Thithis of the bright half of the lunar month except Navami are good. Of the even Thithis, **Dhwithiyai** and **Dhasami** are good.

All Rasis (**signs**) except **Libra**, **Scorpio**, **Virgo** and **Capricorn** are good.

There should be no planet in the 8th house.

Malefics in the 3rd, 6th and 11th houses produce pecuniary gain and promote the well-being of the landlord.

For **Audience**.—To pay your respects to the king choose any of the following asterisms:—**Aswini**, **Rohini**, **Mrigasirsha**, **Pushya**, **Utharapalguni**, **Hastha**, **Chithra**, **Anuradha**, **Sravana**, **Sravishtha** and **Revathi**.

Fixed signs are the best.

Any Thithi of the bright half of the lunar month, except **Chathurthi**, **Navami** and **Chathurdhasi** (**Rikthai**) is commendable.

Sunday, Wednesday, Thursday and **Friday** and the Amsas of the Sun, Mercury, **Jupiter** and Venus are very fruitful.

A very fortunate moment to wait upon **the** king is when the **rising** sign is that of **Mercury** occupied by **Jupiter** in "**Virgothama**" position.

Having chosen a Fixed sign, the only thing is to see that the sign occupied by the Moon at the time is "Vasya" (Concordant) to your Janma-Rasi, and that the asterism ruled by the Moon is "Vasya" to the Janma-Nakshatra of the sovereign.

RIDING.

To seat oneself on horseback or any other conveyance, the following asterisms are the best :—**Aswini**, Rohini, Mrigasirsha, Punarvasu, Magha, Utharapalguni, Hastha, Chithra, Swathi, Anuradha, Utharashada, Sravana, Utharabadhrapadha and Revathi.

All Thithis except Prathamai, **Shashti**, Ekadhasi and the Full-Moon and the days of the week except Sunday and Tuesday are good.

To put on Arms and Weapons etc—To wear arms and weapons, both offensive and defensive, choose any of the following asterisms :—**Aswini**, Bharani, Krithika, Ardhra, Aslesha, Magha, Purvapalguni, Chithra, Jyeshta, Sathabis and **Revathi**.

Of Thithis, Chathurthi, Navami and Chathurdhasi are fortunate. Badhrai (Vishti) Karana, Sunday, Tuesday, Thursday and the signs and Amsas of the Sun, Mars, Jupiter and Saturn produce good results.

.. TO RECEIVE TRIBUTE.

A king should receive tribute for the first time under any of the following asterisms :—**Mrigasirsha**, Punarvasu, Utharapalguni, Hastha, Chithra, Swathi, Sravana, Sravishta and Sathabis.

Jupiter, Mercury and Venus and their signs and Amsas as well as their days of the week are very felicitous. Tributes received by the king in accordance with these rules enhance the **prosperity** of the State,

Avoid **Prathamai**, Chathurthi, Ashtami, Navami, Chathurdhasi, the **New-Moon** and the Full-Moon.

Aries, Scorpio and Aquarius are **evil** signs.

The 8th house from the rising sign at the time should be vacant.

The Time for **Interview**—**The** one who pays the tribute should choose any of the following asterisms to pay his respects to **the king** :—**Mrigasirsha**, Pushya, Utharapalguni, Anuradha, Sravana and Sathabis, Chathurthi, Navami and Chathurdhasi should be avoided. Choose any of the remaining Thithis and a Fixed sign on Sunday, Wednesday, Thursday or Saturday.

ELEPHANT AND OTHER ANIMALS.

To buy, tame or make use of an elephant the prosperous asterisms are :—**Aswini**, Mrigasirsha, Punarvasu, Pushya, Magha, **Utharapalguni**, Hastha, Anuradha, Utharashadha, Sravana, **Sravishtha**, Utharabadhrapadha.

Monday, Wednesday, Thursday **and** Friday and the signs and Amsas of **the** Moon, Mercury, Jupiter and Venus are good for mounting an elephant or for training him.

Sirodhaya signs (Gemini, Leo, Virgo, Libra, Scorpio and Aquarius) aspected by benefics should be chosen.

To place the goad on the elephant choose Capricorn or Aquarius and the **Navamsa** of a benefic on a Saturday ruled by any of the asterisms specified above.

The Stable - To lay the foundation for the construction of a **stable** for the elephant, the most auspicious time is when the Sun is in exaltation, or in his own house, **Jupiter**, Venus or the Moon well-placed in the rising sign and the Moon located in the Navamsa of a benefic.

To buy a **Horse**—**To** buy or break in a horse any of the following asterisms is **good**—**Aswini**, Krithika, Mrigasirsha, Punarvasu, Pushya, Utharabadhrapada, Hastha, Swathi, Visaka, Anuradha and Sravishtha,

To **mount** a **Horse**—**These** asterisms are fortunate for mounting a horse. They bestow **happiness** and fortune.

Mares are governed by Sathabis ; horses, by Aswini. These two Asterisms are fortunate for purchasing and training, respectively, a horse and a mare.

To buy **Sheep**—**Choose** the first half of Krithika and Pushya which govern them.

For buying elephants the second half of Bharani or Revathi which govern elephants is excellent.

Elephants, horses and cows etc., should be purchased, brought into the stable **and** employed **on** auspicious days under the rising sign and Amsa of a benefic. This contributes to enhance the welfare of the owner.

Village, Town etc **Defined**—**That quarter** of a village which is monopolised and inhabited by holy learned Brahmanas is called **Agraharam**. If people of other classes also live in the same **propitious place**, the whole territory is styled a **Village**. "Nagaram" is the designation of a place closely inhabited by **people** of different classes and artisans, and provided with temples for public worship. "Pathanam" is the term applied to a more extensive area inhabited by people of various creeds and classes, noted for wealth and commerce and situated on the bank of a river or on the coast of a sea.

The Quarters of a Nagaram **etc.**—**The** Eastern part is assigned to **potters** ; the western side to sellers of **meat** ; oil-mongers live on the northern side ; those that deal in flowers dwell **on** the north eastern. Sudras live **here** and there, and artisans **anywhere** ;—outside the city **the** painters **thrive** ; and the depressed classes in the south-west.

TO INSTALL A DEITY.

CHAPTER XXVIII.

The ceremony of installing a Deity should be done in the first half of the **year**—when the **Sun** is in his northern course. Avoid the month of Magha, The wise man should perform the function at a moment when the rising sign is propitious and fruitful to him, when **Jupiter** and **Venus** are **well-dignified** and devoid of adverse qualities, when they are seen in their brilliance in the **sky** and when the **Moon** is prosperous, ruling a benefic asterism, in the bright half of the lunar month (Sukla Paksha).

The following asterisms are **excellent**:—**Rohini**, **Mrigasirsha**, **Punarvasu**, **Pushya**, **Utharapalguni**, **Hastha**, **Swathi**, **Utharashada** and **Utharabadhrapadha**.

Aswini, **Chithra**, **Anuradha**, **Mula**, **Sravana** and **Sravishtha** are of middling quality.

All odd Thithis except Navami are auspicious. Of the even Thithis, Dwitiyai, Shashti and Dhasami will do good.

The Moon, Mercury, Jupiter and Venus are benefics ; their signs and **Navamsas** and the days of the week ruled by them, their Dhrekkanas and their Horas give prosperity.

Choose Fixed signs. To install a female Deity, a Common sign is commendable. Movable signs should be avoided under any circumstance.

The Moon in her exaltation (Taurus) at the time is important as it will conduce to the well-being of the **Yajaman**—the donor who is responsible for the endowment. Debilitated, she brings poverty ; located in a friendly sign, she helps to promote the good offices of friends, and pecuniary gains : in inimical signs she multiplies enemies.

+ See Chapter 33 for explanation.

If, at the **time** of installing a Deity, the rising sign be occupied by the Sun, Mars, Rahu, the Moon and Saturn, the village or part of the town concerned will suffer **devastation**.

Malefics in the **2nd house** from the rising sign at the moment of installation deprive the Yajaman of his wealth. Benefics accompanied by the Moon, in the same house, endow him with **more**.

Planets in the 3rd house bestow and improve happiness.

Malefics, in the 4th house, give **trouble**; benefics, except the Moon, cause increased well-being.

Malefics, in the 5th house, affect **the** sons; benefics bestow sons, a charitable disposition and promote welfare. The Moon in the **5th house** disturbs happiness.

Malefics, in the 6th house, bring about the defeat of enemies; Jupiter, therein, multiplies them; the Moon and Venus, therein, tempt the individual to relinquish his position.

The Sun in the 7th house threatens to **kill** the Yajaman; Saturn, therein, ruins his well-being; Mercury brings danger to the life of the Son; Mars produces peril of fire accidents; Venus tends to convert the temple into a haunt of devils; Jupiter and the Moon favour pecuniary gain and gain of seeds.

There should be no planet in the 8th house lest the family may perish.

Benefics in the **9th house** signify prosperity to the **endowment**; Malefics in the same house, in conjunction with the Moon, adversely affect wealth, happiness and the institution itself.

Malefics in the **10th house** denote the decay of the institution; benefics located there in conjunction with the Moon promote prosperity in sons and friends.

Planets, in the 11th house, bestow sons, **wealth**, happiness and longevity.

The 12th house must be **vacant**; if occupied by any planet, the Yajaman will be reduced to poverty. Jupiter and Mercury in the 12th house, however, increase his wealth.

Avoid the ceremony at the following periods :—The end of the Ayana (half-year,) the end of the year, of a Thithi, and of an asterism. "Vedhai" asterisms, Vyathipatham, eclipses, ***Sunya month**, Sunya days and Sunya Rasi ***Shadaseethi-Mukham**, the day on which is seen "Parivesham" (the halo round the Sun or the Moon) and the day on which the Sun is not visible.

YATHRA—TRAVEL.

CHAPTER XXIX.

I shall now state the rules relating to Travels.

Influence of Signs and **Planets**—Do not start on a journey when the Sun is in Pisces, Cancer or Scorpio. The Sun should be in othersigns at the time of starting. A person must not enter upon a journey under the middle part of the signs Leo and Cancer; otherwise he will contract disease and will have no peace of mind for seven years. He must avoid also the time when Mars, Venus and Mercury are retrograde or combust.

Pakshas Choose the bright fortnight (Sukla Paksha) having regard to the planetary position at the time. Avoid Krishna Paksha (the dark half of the lunar month),

* See Chapter 33,

The best asterisms are:—**Mrigasirsha**, Pushya, Hastha, Anuradha, **Sravishta**, Sravana, Revathi and Aswini.

Rohini, Punarvasu, Utharapalguni, Chithra, Mula. Utharashadha, Sathabis possess a middling quality.

Put off the journey if the ruling asterism, at the time, be any of the following:—Bharani, Krithika, Ardhra, Aslesha, Magha, Purvapalguni, Swathi, Visakha, Jyeshta, Purvashada and Purvabhadhrapadha and your asterism at birth. Of these, the following asterisms are auspicious for journey beyond the Ghathikas (of their total duration) specified against each:—**Krithika 13 Ghatikas**, Bharani 7, Magha 14, Purvapalguni, Purvashada and Purvabhadhrapadha 16, Swathi, Aslesha, **Visakha**, Ardhra, Jyeshta and the Jenma-Nakshathra, 14.

Thithis—Dwitiyai, Thritiyai, Panchami, Sapthami, Dhasami, Ekadhasi and Thrayodhasi of the Sukla and Krishna Pakshas are good.

Prathamai, Chathurthi, Shashti, Ashtami, Navami, Dwadhasi, Chathurdhasi as also the Full-Moon and the New-Moon should be avoided.

The Days -Wednesday, Thursday or Friday and the time when the rising Navamsa is that of Mercury. Jupiter or **Venus**, (the lords of those days) are commendable. The other days and the Navamsas of the lords of those days are inauspicious.

The fruitful signs are:— Taurus, Cancer, **Leo**, Libra, and Sagittari. Other signs are not to be considered.

Stellar Influence.—Journey during asterism Ardhra causes misery; Aslesha produces grief on account of hunger; Purvashada leads to physical injury ; Swathi and Visakha denote suffering from wounds ; Bharani and Magha portend danger to life ; Krithika causes needless roaming; Purvabhadhrapadha brings many troubles ; Jyeshta causes

severe fever ; Purvapalguni threatens to make safe return impossible. One should not start **on** a journey under any of these asterisms.

To start on a journey during Vyathipatham impairs health ; to do so at Sankaranthi signifies rambling ; to do so on a day of eclipse portends **confinement**.

Significance of Weather. If, at the time of starting, you oppose yourself to the wind the journey will be beset with troubles.

Journey at the time of the **appearance** of Parivesha (the halo round the Sun or the Moon) causes suffering from hunger and thirst.

Journey on a cloudy day (when the Sun is not visible) portends helplessness ; rain at the time makes the return journey difficult.

Influence of Thithis.—**Prathamai** denotes **troubles** ; Dhwithiyai favours achievement of **object** ; Thrithiyai welcomes wealth ; Chathurthi causes misery ; Panchami brings affluence ; Shashti leads to frustration of all purposes ; Sapthami shows **success** ; Ashtami breeds sickness ; Navami signifies **danger** to life ; Dhasami shows fulfilment of the **object** ; Ekadhasi keeps away all causes of **fear** ; Dhwadhasi tends to failure of business ; Thrayodhasi gives happiness and success ; Chathurdhasi foretells eye-disease and **disappointment** ; New-Moon day leads to defeat and the Full-Moon day to **destitution**. To set out on a journey on Prathamai and Chathurdhasi days of the bright and dark fortnights, respectively, is likely to cause loss of property ; it tends to render return from the journey difficult. Some astrologers predict a similar effect of a journey begun on Shashti, Ashtami or Dhwadhasi.

The Days of the Week. To start on a Sunday causes **waste** ; Monday produces disability ; Tuesday brings fever and other illness ; Wednesday creates fear ; Thurs-

day favours gain in various ways ; Friday welcomes success and gain of wealth ; Saturday tends to loss of money and danger to life.

The Zodiacal Signs. To set out at a time when the rising sign is ***Aries** causes **danger** to life ; Taurus signifies success, **Gemini** indicates **evil**; **Cancer** **favours** gain of lands ; Leo gives **comfort** ; Virgo breeds **fever** ; Libra shows a successful journey ; Scorpio leads to suffering from wounds ; Sagittarius **bestows** conquest over enemies ; Capricorn denotes **confinement** ; Aquarius portends battery on the way. † **Pisces** inclines to cause fear of theft.

Influence of Signs from the **Jenma-Rasi**. — Success will attend a journey commenced at a moment when the rising sign is the Jenma-Rasi of the individual ; the second sign, therefrom, gives the pleasure of the company of relations ; the third bestows **conveyances** ; the fourth throws obstacles ; the fifth presents **many** difficulties ; the sixth helps to overcome enemies and gain wealth ; the seventh causes trouble, fear and inconvenience to the individual and his **conveyances** ; the eighth shows danger to life and adversely affects **relations** ; the ninth leads to sickness, unnecessary expenditure and confusion ; the tenth portends grief and death ; the eleventh favours pecuniary gain and gain of Other things besides freedom from illness ; the twelfth tends to loss of money and failure.

Influence of Signs from the Ascendant -No journey should be begun at a moment when the rising sign is the Jenma-Lagna (Ascendant at birth) of the individual. To start at that time leads to malady ; the fifth sign from the Jenma-Lagna should also be avoided for it tends to cause loss of

* Aries is an auspicious sign, according to **Kalamrita**.

† **Pisces** foretells rain and ultimate success, according to **Kalamrita**.

sons and danger to life; the seventh sign, therefrom, **creates** pain of mind at the outset and bestows happiness in the end; the ninth sign hinders the progress of journey; and compels return, the tenth bestows money. The **delineations** for the 2nd, 3rd, 4th, 6th, 8th, nth, and 12th signs (from the Ascendant) are the same as those given for the same houses from the Jenma-Rasi, (Vide **para supra**.)

Influence of Oordhwa-Mukha and other Rasis—To start at a time when the rising sign is an **Oordhwa-Mukha-Rasi**—a **sign just vacated** by the **Sun**—helps the individual to gain the object of his desire ; **Thiryag-Mukha Rasi**—the sign to be *next* occupied by the **Sun**—brings misfortune ; **Atho-Mukha Rasi**—the sign occupied by the **Sun**—leads to loss of property.

The Influence of the Signs—**Prishtodhaya Rasis** create **intimidation**. **t** **Ubhayodhaya Rasi** causes deviation from the path of rectitude. **Sirodhaya Rasis**, * favour complete success. [The auspicious signs already indicated should be chosen in the light of this rule.]

Sulam—**An** **Inauspicious Astrological Yoga**—**Jyeshta** and **Sravana** are inauspicious for going westward ; **Magha** and **Aswini**, for going southward; **Rohini** and **Pushya**, for going **westward**; **Hastha** and **Utharapalguni**, for going northward ; **Jyeshta**, for going **south-east**; **Purvabhadhrapadha** for going south-west and **Rohini** for going **north-west** ; **Utharapalguni** for going north-east. **Sulam** is inauspicious for journey and should be, therefore, positively avoided.

X **Aries, Taurus, Cancer, Sagittarius** and **Capricorn** are known as **Prishtodhaya Rasis**, signs that rise by their **feet**.

T **Pisces**, a sign that rises by its **head** and by its **feet**.

* Signs that rise by their heads are **Sirodaya Rasis**—such as **Gemini, Leo, Virgo, Libra, Scorpio** and **Aquarius**.

“Kandakam” for the Days of the **Week**—**This** is **also** an inauspicious Yoga. It is inauspicious to go **south-east** on Tuesday, south-west on Wednesday; north-west on Saturday. This adverse Yoga for the days with reference to the directions specified, is known as **Vara-Kandakam**.

The **Rasis** and their **Directions**—**One** should choose Aries to go **eastward**; Cancer, to go **southward**; Libra, to go **westward**; and Capricorn, to go northward.

The Lord of the Ascendant at **Birth**—**The** sign of the lord of your Lagna, at birth, his friendly house and his house of exaltation are good for starting on a **journey**. His inimical sign and the sign of his debilitation should be avoided.

The Influence of Planetary **Amsas**—**The** Amsas of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and **Saturn**, at the moment of starting, respectively **produce** loss of conveyance, **evil**, danger by fire, gain of friendship, pecuniary gain, the enjoyment of fortune, and loss of issue.

Conveyances.—**Journey** eastward on an **elephant**; southward in a **car**; westward on a **horse**; northward in a palanquin or any other conveyance borne on the shoulders of men.

Conjunction of **Planets**.—**To** begin a journey when the Moon is in conjunction with Mercury, Jupiter and Venus tends to breed quarrel with relations; to do so when the Moon is in conjunction with Rahu is likely to affect the wife; the Moon in combination with the Sun, at the **time**, is likely to breed disease: the Moon, in conjunction with Saturn and Mars tends to create disappointment in all places; in conjunction with the Sun and Kethu, she has a tendency to upset everything.

A very felicitous **Time**—Jupiter or Venus, well placed in the rising **sign** at the time of starting makes the **journey**, both ways, immensely profitable and pleasant.

Yogini.—The location of Yogini at the time of starting is an important matter. Yogini, located behind or on the right of the traveller is conducive to **success**; Yogini in front of him or on the left side proves **disastrous**—even to Indra.

The following Table shows the points of the horizon governed by Yogini during the bright and dark halves of the lunar month :—

Sukla-Paksha.	Krishna-Paksha.	Directions-
Prathamai, Ekadhasi ...	Shashti ...	East.
Thrithiyai, Thrayo- dhasi.	Ashtami	South-East
Panchami , Full-Moon...	Dhasami	South.
Chathurthi, Chathur- dhasi.	Navami	South-West
Shashti	Prathamai, Ekadhasi ...	West.
Sapthami	Dhwithiyai, Dhwadhasi.	North-West
Dhwithiyai, Dhwadhasi	Sapthami	• North.
Ashtami	Thrithiyai, Thrayodhasi	North-East.
Navami ...	Chathurthi, Chathu- dhasi.	-Sky.
Dhasami	Panchami and New- Moon.	Earth.

The Traveller's Zodiac—The day is divided into eight parts of an hour and a half each. Each part is called a Yamam. Only eight planets are reckoned with for purposes of this chapter, and they are the Sun, Mars, Jupiter, Mercury, **Venus**, **Saturn**, the Moon and Rahu. Sign Pisces is the beginning of this circle in which these eight planets move backwards in the order in which they are given. The lord of the day in question, namely, the planet denoted by the day of the week, is located for the first Yamam in Pisces which, as stated above, is the commencement of this Zodiac. He moves backwards to Aquarius, for the second Yamam. The **Movable signs** are not occupied. So, crossing Capricorn, he occupies Sagittari in the 3rd Yamam; Scorpio, in the 4th, Virgo, in the 5th, Leo in the 6th, crossing the movable sign Libra; Gemini, in the 7th

and leaving Cancer, occupies Taurus in the 8th. The remaining planets occupy in the order in which they are mentioned the Fixed and Common signs from Pisces backwards. In this way, every one and a half hours the eight planets move, in their order, along the ecliptic backwards occupying only Fixed and Common signs.

Let us, for instance, determine the planetary position, as per this rule, during the first one and a half hours on Sunday. The Sun being the lord of that day, is placed in Pisces, the starting sign. The other planets occupy the other divisions of the circle in the order given, as in **Fig. 1.** crossing the Movable Signs (Capricorn, **Libra**, Cancer and Aries).

1st Sun	2nd Rahu	3rd Moon
8th Mars.	Yatliira Chakra	
1st Yamam	Sunday.	4th Sat.
7th Jup.	6th Mer.	5th Ven.

Fig. 1.

The Yathra Chakra for the 2nd **Yama** will begin with Rahu in Pisces, the Sun in Aquarius, Mars in Sagittarius, Jupiter in Scorpio, Mercury in Virgo, Venus in Leo, Saturn in Gemini, the Moon in Taurus.

To work out the Yathra Chakra for the first period of **Wednesday**. As per directions given above, Mercury, the **lord** of Wednesday, must occupy the starting sign Pisces; the next, in order, is Venus who must be located in **Aquarius**; after her is Saturn who should be placed in Sagittarius, not in Capricorn, because it is a Movable sign. The Moon should occupy Scorpio; Rahu should be in Virgo; the Sun, in Leo; Mars, in Gemini; and Jupiter, in Taurus as in **Fig. 2.** Jupiter, **Mars**, the Sun, Rahu, the Moon, Saturn and Venus are respectively the lords of the 2nd 3rd, 4th, 5th, 6th, 7th, and 8th periods.

Mer.	Jup.	Mars.
Ven.	1st Yamam on Wednesday.	Sun

Sat. Moon Rahu

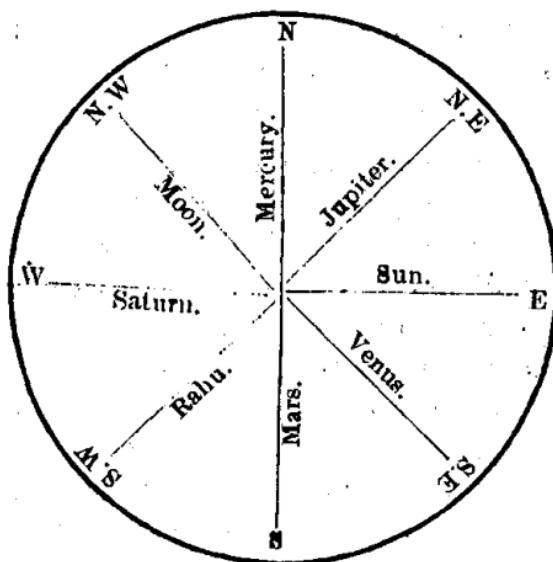
Fig.

:The numeral indicates the Yamam of which the planet is lord.

The facts to be borne in mind in drawing a Yathra Chakra are (1) that the 8 periods are governed by 8 planets (2) that they move backwards, (3) that the starting sign is Pisces, not Aries, and (4) that the Movable signs are left unoccupied.

The same rule should be applied to locate the lords of the eight **Yamams** of the night.

To start on a journey at a moment when the lord of the **Yama** governs the direction + in which the individual has to travel gives conquest over enemies, however powerful they might be. The planetary directions are shown in this circle :—



Nakshathra Purusha :—The first three asterisms from the Jenma-Nakshathra constitute its **face** ; the next four, its **eyes** ; the next four its **neck** ; the **next** six, its **hands** ; the **next** two, its **sides** ; the **next** eight, its **legs**.

+ **Planetary Directions** :—The Sun is the Regent of the East, Venus, of the South East, Mars, of the South ; Rahu, of the South-West, Saturn, of West ; the Moon, of North-West, Mercury, of the North ; Jupiter, of the North-East. These are the planetary regions.

Do not start on a journey under an asterism which at the time is governed by Mars ; otherwise, that part of the body governed by the asterism will be hurt by a weapon-

To go on a journey under the asterisms, Purvapalguni, Purvashada and Purvabhadhrapadha, Barani, Jyeshta, Aslesha and Ardhra is likely to cause danger to the life of the individual beyond the tenth mile.

***Thithi Sulam**—**Prathamai** and Navami are inauspicious for going eastward ; Dhwithiyai and Dhasami, for going northward, Thirthiyai and Ekadhasi, for going south-east ; Chathurthi and Dhwadhasi, for going south west ; Panchami and Thrayodhasi, for going southward Shashti and Chathurdhasi, for going westward ; Sapthami and Full-Moon, for going north-west ; Ashtami and New-Moon, for going north-east.

Sulam for the Days of the Week. **Monday and Saturday** are inauspicious for going **eastward** ; Thursday, for going southward ; Sunday and Friday, for going westward ; Tuesday and Wednesday, for going northward. These days are not throughout inauspicious for commencing a journey in the directions specified. Monday and Saturday are auspicious beyond the 8th Ghatika after sunrise ; Thursday is auspicious beyond the 22nd Ghatika after sunrise ; Sunday and Friday, beyond the 15th Ghatika ; Tuesday and Wednesday, beyond the 12th Ghatika.

Chandra Kandakam. -This is also an unfortunate Yoga. Aries, Leo and Sagittarius ; Taurus, Virgo and Capricorn ; Gemini, Libra and Aquarius ; Cancer, Scorpio and Pisces —**these** four sets of Thrikona or triangular signs are inauspicious for **going** West, North, East and South, respectively, if the rising sign, at the time, be occupied by the Moon. This is known as **Chandra Kandakam**.

***Sulam** is not a lucky astrological Yoga, and the prospective traveller should not oppose himself to it.

Asterisms and their lucky **Directions**.—To go east, **asterism** Pushya is the **best**; Mrigasirsha is of middling quality. To go south, Hastha is the **best**; Chithra is next in merit. To go west, Sravana is the best; Anuradha ranks next. To go north, Sravishtha and Aswini are the **best**; Sravana is of middling quality.

Thithis and **Directions**—Do not go (1) eastward during ***Nandhai**; (2) southward, during Badhrai; (3) westward, during Jayai; (4) northward during Poernai ; *** and (5)** anywhere on the New-Moon day and during Rikthai.

The Days of the **Week**.—To go eastward on **Tuesday**, southward on Monday and Saturday, **westward** on Wednesday and Thursday, and northward on Friday, is certain to give success.

Do not go (1) eastward, when the rising sign is occupied by the Sun, (2) south-east, when the nth or **12th** house from the rising sign is occupied by Venus, (3) southward, when the **10th** house is occupied by Mars, (4) south-west, when **Rahu** is posited in the 8th or 9th house, (5) westward, when Mercury holds the 7th house, (6) northwest, when the Moon is located in the 5th or 6th house, (7) northward, when Mercury is in the 4th house, and (8) **north-east**, when Jupiter is stationed in the 2nd. Neglect of these rules will surely cause disaster.

+ The three main **Gunas** of Time and Signs of the **Zodiac**—Signs Pisces, Virgo, Cancer and Sagittarius are considered adverse to Sathwic periods ; Taurus, Scorpio, Libra and Aries to Rajasa period ; and Gemini, Leo, Aquarius and Capricorn, to the **Thamasa**. See Table on page 150.

Multiply the Thithi, the day of the week and the asterism by 2,3 and 4, respectively and divide the product by 6, 8 and 6 respectively. If these figures be exactly

+ For Explanation see Appendix. * See Ch. 33.

The following Table shows the Sathwa, Rajas and Thamas periods of a day.

Day Time.	1	2	3	4	5	6	7	8
Sunday	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa
Monday	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas
Tuesday	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas
Wednesday	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa
Thursday	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas
Friday	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas
Saturday	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa

Night.	1	2	3	4	5	6	7	8
Sunday	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas
Monday	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa
Tuesday	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas
Wednesday	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas
Thursday	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa
Friday	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas
Saturday	Rajas	Thamas	Sathwa	Rajas	Thamas	Sathwa	Rajas	Thamas

N. B.—A period is one hour and thirty minutes.

divisible, it is a bad day for the journey. If there be a **remainder**, the day may be considered fortunate. If the first figure **alone** be exactly divisible, it indicates malady ; if the second figure be **so**, the person will **suffer** intimidation ; if the third figure be so, there will be affliction. If all the figures be exactly divisible, it portends disaster.

Illustration :—Is it auspicious to set out **on** Friday, ruled by asterism Pushya and Panchami Thithi ? Here, the number, denoted by the Thithi is **5** ; Counting **from** Sunday, Friday is the 6th day of the week; Asterism Pushya is the 8th from Aswini. As per the rule, the **figures** 5, 6 and 8 **should** be multiplied by 2, 3 and 4 respectively, **and** the three products divided by 6, 8 **and** 6 respectively. As **none of the figures** is exactly divisible, the day is auspicious.

Count the asterisms from the one ruled by the Sun, to that ruled by **the Moon**, and **divide** the total **number** by 7. If the remainder be 2 or 6, the journey-will involve needless movement **from** place to place. If 3 or 0 be the remainder, the individual will be **exposed** to the risk of receiving blows ; remainders 1, 4 or 5 are excellent **and** will make the journey profitable.

PANCHAKAM.

Add **15** to the total obtained by the addition of the Thithi, day, asterism and the rising sign, at the moment of starting, and divide the total by 9. If the remainder be **5**, illness must be predicted. Add **12**, **instead of 15**, to the said total and divide the resultant by 9. If **5** be the remainder, there will be a likelihood of danger by fire. Add **10** instead of **12**, to the same total and divide it by 9 if **S** be the remainder, it indicates trouble from royalty. Add **8**, instead of **10**, to the total, and divide it by 9; if **5** be the remainder, fear of thieves **will** be likely. Add **4**, instead of **8**, to the total, and divide the resultant by 9,

If 5 be the remainder, the issue will **be** disastrous. 5 is therefore a " **bad**" remainder and should be avoided. Other remainders make the journey profitable.

THE RIGHT TIME FOR TRAVEL.

In the light of the foregoing rules, it is by no means easy to select a day thoroughly favourable in respect of Thithi, day of the week, asterism, the rising sign and the Amsa. A description of some of the beneficial Yogas that make a journey fruitful is therefore set forth below :— Just prior to departure at the auspicious moment, the Brahmanas, deities, the **astrologer**, the relatives (elders) and the family priest should be the eligible objects of reverence and bounty according to one's means. All success will attend him who sets out, offering his salutation to Narayana who is the Spirit and Central Light of the Sun. Clean, well-dressed, and perfumed with sandals and scents, the prospective traveller should begin his journey with the consent of his wife and others. This will give him success. The mind should be free from all feelings of anger, sorrow, miserliness or dejection.

If the breath of the body flows through the right nostril, take the starting step on your journey with your right foot first. If the breath flows through the left, use the left foot first.

Do not go eastward or northward when the breath flows through the left nostril, and westward or southward when it flows through the right ; otherwise, there will be fear of **thieves** and of risk to life.

To go into the house when the respiration is through the right nostril, and to leave it when it is through the left —this is a very good rule.

See that the **Moon** is strong and well-dignified and free from malefic aspects at the time of starting, and you will attain your object without difficulty or impediment.

One should not even **think of** starting when t day and night are of equal length.

Good Days for **Starting**—A journey started under any of the following planetary conditions is certain to prove successful:—

1. **The** Moon in(Cadent)the 3rd, 6th, 9th or 12th bouse, and Jupiter located in square to the rising sign.

2. Start **under** asterism Anuradha, sojourn on the way for the whole duration of asterism Jyeshta and resume the Journey at the commencement of asterism Mula,

3. Start **under** ast. Mrigasirsha, sojourn on the way for the whole duration of ast. Ardhra and Punarvasu and resume the journey at the commencement of ast. Pushya.

4. Start **under** ast. Hastha, sojourn for the whole duration of Chithra and Swathi, on the way, and resume the journey at the commencement of Visakha.

5. Start when the rising sign is occupied by the Moon with Jupiter or Venus in a quadrant.

6. Jupiter well-placed in the rising sign and **the** Moon anywhere except in the 8th house, gives success over enemies, besides making the journey **profitable** if the latter be located in the 6th **house** from the Lagna in the Navamsa figure.

7. The Moon in the 7th, and Venus and Mercury in the 4th—**this** makes the journey easy and peaceful.

tThe vernal equinox and autumnal equinox, occurring about March 21 and September 23, **are** the only two days in a year, when day and night are of equal length. It is the time when the Sun's centre in crossing the equator coincides with that of the equinoctial points. The Autumnal signs are Libra, Scorpio and Sagittarius and the Vernal signs **are** Aries, Taurus and Gemini. At each equinox, day and night are of equal length. To set out at equinox is likely to have a disastrous **issue**.

8. Venus governing the rising **sign**, Mercury the 2nd and the Sun the 3rd—this gives victory over enemies and success in the undertaking.

9. Mercury in the 4th house, Jupiter in the 3rd or 7th or in **trine**—this will eradicate all adverse effects as Rama did the **Rakshasas**.

10. **Jupiter**, in the **rising sign**, completely dispels the influence of malefics in the 8th house and bestows success.

11. Jupiter, Venus or Mercury, well-dignified in trines or quadrants, produces **good**—So says Brahma Deva.

12. Benefics, situated in the 2nd and 11th houses from the rising sign, with the Sun in the 10th house, prove the journey successful and profitable, in all ways, and favour a safe return from the journey in good health.

13. **Jupiter**, stationed in the rising sign, malefics in the 3rd, 6th and 11th houses, and Venus anywhere except in the 7th, fill the journey with good luck all along the line.

A General Rule :—Begin **no journey** when the quadrants from the rising sign, at **the time**, are unoccupied by benefics, or are occupied by malefic **planets**; if the quadrants be governed at the time by **malefics** and benefics together, the result will be of middling quality.

For **Ladies** :—**Ladies** should not set out on a 'journey (1) when the Sun is in Cancer, Virgo or Aquarius, (2) on Friday or Wednesday, (3) on Prathamai day, (4) under asterism Utharapalguni, Utharashada and Utharabadhrapadha, (5) when, in the journey, they have to oppose themselves to Venus or when she is placed on their left side. Women should have regard to these points in addition to the foregoing rules.

In times of famine or of political turmoil, for going to a marriage or for **the** purpose of attending a sacrifice, and for movements from one part of a town or village to another, the location of Venus in the opposite direction has no evil influence.

In the case of a journey of, or less than, two **§Crosas**, or extending to over twelve **Yojanas**, the location of Venus **need** not be **considered**.

To propitiate Venus and put down the adverse effects due to her location in the opposite quarters, gifts of a white horse, white cloth, genuine pearl and **silver** to Brahmanas are recommended.

Exception.—The location of Venus as referred to above has no adverse effect whatever on a journey undertaken with the object of protecting children, the sick or the forlorn; nor **when** the wife goes to her husband's **accompanied** by him.

The wife proceeding to her husband's for the first time should not, however, **oppose** herself to Venus.

Those that belong to Kasyapa, Vasishta, Bharadhwaja Athreya, Angeerasa, Bhargava, and Srivathsa Gothras are not affected by such location of Venus.

The adverse quality will, however, **sink**; if Venus be in her own or **friendly** house, **though** in the opposite direction. A person should not go on a **journey** in the 6th or the 8th month of his wife's period of pregnancy ; the month of Ashada should also be avoided.

Parasthanam—In case of emergency when **no auspicious** moment may be found at the desired time a person may start and proceed a few steps, equipped for the journey, and put up in the nearest place available, or, leave there his cloth, his stick, umbrella, rosary, books, looking glass, bed or seat or vehicle or anything else in token of his departure, and thereafter proceed within a week. If rain or **storm** should intervene a fresh **Parasthanam** should be made.

24 inches make 1 Hastha.

4 Hasthas " 1 Dhandah.

2000 Dhandahs, " 1 Crosa.

4 Crosas, " 1 Yojana.

An inch is the length of 8 paddy grains placed breadthwise.

Good Omens—The following are good omens which foreshow **success** :—A virgin, **cow**, **gems**, flower, curd, horse, Brahmanas, creepers, flaming fire, a pair of water-pots, bull, lotus, sandal, grain, fried rice, food, dead body, prostitute, white garland, chamaras, weapons, consecrated rice, (**saffron-colored** rice) **sesamum**, chintz, a young woman with her baby, a calf **with** the cow, the sound of conch and other musical instruments, pieces of flesh, ghee, or **milk**. To meet with any of these **coming** in front of one on the way indicates **happiness**. The hearing of such sounds as "go," "be happy," "**conquer**," "leave," "deliver" or "start" at the time of departure are also good omens.

Evil Omens—The following are evil **omens** :—Whey, one rubbed over with oil, with dishevelled **or** plaited hair, a crumpled nose, an ascetic, oil-monger, red flowers, wet **clothes**, a hog, hare, snake, salt, tripping; **tearing of** clothes, stumbling down or weeping. To see **any** of these coming in front on the Way forebodes **evil**, and the **person** must put off his journey, in such a case. The hearing of such expressions as "come," "stop," "If I simply say "go," you walk off," are also bad omens.

The cry of quarrel or of lamentation is also a destructive omen. If you see a snake or a cat on the way, put off the journey for six months ; if **you** see birds, put it off for three days ; if you hear a sneeze, **stop** for a day; if **you** meet with a hare think not of that journey as long as the **Sun** and the stars endure. A single Brahmana is evil itself **incarnate**; two predict early success; three portend failure; a group of Brahmanas promise good. A single Sudra is a good omen ; two or more present only too bad an omen.

Sneezing at the time of journey forebodes no good. The sneezing of a cow portends a gory spectacle and a life-long Nemesis. The sneezing of a buffalo shows **disaster**. If you hear a disagreeable voice, at the time,

you will do well to halt a while, do five or six Pranayamas and then proceed ; should you hear a repetition of the voice, then stop and do sixteen Pranayamas and resume the journey. If you hear the same a third time put a stop to the journey.

These omens should be observed and interpreted only till the completion of the first **Crossa** on the journey.

Here the author describes the standard complexion of the four great castes for purposes of omens. Brahmanas, copper colour; **Kshatriyas**, bronze colour; **Vaisyas**, brown ; Sudras, dark complexion. A Brahmana passing on the left side is an omen that gives success in the long run ; A **Kshatriya** doing the same shows success in due course; a **Vaisya** doing the same Signifies prompt success ; A **Sudra** doing the same indicates absence of obstacles and achievement of object. These interpretations will hold good only if the individual in question possess the complexion attributed to him.

Dogs—To behold a dog making water on **rubbish, stick** or a block of wood portends pecuniary loss and intimidation.

Influence of Zodiacal Signs at **Home-Coming**—It is inauspicious to come back home, after a journey, on the 8th day, or in the 9th month of starting. Aries, as the rising sign, at the time of coming back into your house, shows further travels; **Taurus** gives comfort and affluence ; Gemini brings riches ; Cancer takes away all property ; Leo bestows a long happy life ; **Virgo** foretells dalliance with many ladies ; Libra breeds many diseases ; Scorpio portends many dangers but if occupied by a benefic the sign denotes much gain ; **Sagittarius** gives increase of corn ; **Capricorn** causes loss of things, house, treasure etc ; **Aquarius** signifies prodigious wealth ; **Pisces** predicts a long happy life.

Cow—For taking a cow from one place to another the following asterisms are the most fortunate:—Bharani, Krithika, Rohini, Aslesha, Magha, **Purvapalguni**, Uthrapalguni, Chithra, Visakha, **Sravana**, Sathabis, Utharabadhrapada and Revathi. Some writers condemn Rohini.

A cow should not be started on her journey under asterism Punarvasu, for that will cause a defect in her leg; Anuradha produces eye-disease; Swathi brings malady. Thus the learned have stated.

Friday, Wednesday Chathurdhasi, Full-Moon and New-Moon days are inauspicious for starting on a journey, or for the construction of a cow-stall, if those days coincide, respectively, with **Sravana**, Rohini, Chithra, Uthrapalguni, Utharashada and Utharabadhrapadha.

For journeys by boat or by steamer all the foregoing rules should be observed.

TO INVADE A COUNTRY.

A king who sets out when the rising sign is governed by Venus, the 11th house by the Sun, and the 4th by the Moon, will subdue his enemies as the lion subdues the herd of elephants.

A king who sets out (1) when the rising sign is Pisces, occupied by Venus, (2) when the rising sign is Cancer, with the Moon located in Taurus, will carry destruction into the army of his foes, even as Sri Krishna sent death into the Rakshasa woman Boothalai.

A king who starts when the rising sign is Cancer, occupied by Jupiter, and the Moon in the nth house, will come down upon his enemies and slaughter them as dreadfully as **Paramasiva** did the **Thripurasuras**.

A king who begins journey when the benefics are in quadrants or trines, with the Sun or the Moon in the 11th, will be able to drive his enemies before him as completely as the Sun dispels darkness.

A king who starts when **Venus** governs the rising **sign**, holding her **Virgothama** position, will **annihilate** his enemies as meditation upon Mahavishnu does all sins.

A king who starts when benefics are **in** quadrants or trines, located in their **Virgothama** positions, will drain the strength of his **enemy** as **surely** as the waters of the Ganges wash away the **sins** of people.

CONCERNING DISEASE.

CHAPTER XXX.

Influence of Ast. at the Commencement of a **Disease**—Fever that begins under **Aswini** will shake, off in nine days ; under **Bharani**, it **is** cured in five **days** ; under **Krithika**, Seven **days** ; under **Rohini**, twenty one days ; A malady that begins **under** **Mrigasirsha** will **cure** in five or nine days ; under **Ardhra**, it is likely to prove disastrous in five days or three fortnights ; under **Punarvasu** and **Pushya** the patient will recover in 7 nights and eight days **respectively** ; **Aslesha** proves dangerous in eight days or **in the** long run ; **Magna** shows the same **res'l't** in ten nights or before the next return of the Moon to the same asterism ; **Purvapalguni** gives relief in twenty one **days** ; **Utharapalguni**, in nine days ; **Hastha**, in seven **nights** ; **Chithra**, in eight nights or, before the succeeding **Chithra** ; **Swathi** cures **in** ten nights or three fortnights ; **Visakha**, **Anuradha**, **Jyeshta**, **Mula**, **Purvashada** and **Utharashada** take twenty- five, - ten, twelve days, ten nights, eight nights and one month, **respectively** ; **Sravana** and **Sravishta** cure in eight and ten nights respectively ; **Sathabis** and **Purvabadhrapadha** signify development of disease in six **or** twelve days ; **Utharabadhrapadha** cures in a **fortnight** ; **Revathi** takes eight days.

The commencement of a malady on a Sunday, Tuesday and Saturday coinciding with Chathurthi, ftavami and Chathurdhasi respectively, and ruled by (1) Ardhra, Aslesha and Magha, (2) Swathi, Jyeshta and Bharani, (3) Purvapalguni, Purvashada "and Purvabādhrapadha, respectively is likely to have a disastrous issue. The issue will be the same of diseases that commence on Chathurthi, Navāmi, Chathurdhasi, Shashti, Ashtami, Dhwadhasi and the New-Moon days.

Diseases that commence under Sakunam and other Sthira Karanas and Vishti Karana do much harm.

A malady that sets in under Jenma-Nakshathra or under the 3rd, 5th, 7th, 10th and 19th asterisms therefrom will cause much less and distress.

The Critical Time.—The following are critical periods for patients in declining health.—Chandrashtāma, Daktha Yoga, Jenma-Nakshathra and the 22nd asterisms therefrom, the 88th stellar quarter from that occupied by the Moon at birth, Tuesday, Saturday and Sunday, Vishanadi (Thyajyām) arid twilight time.

TO TAKE TREATMENT

CHAPTER XXXI,

Medical treatment should begin under the following asterisms:—Aswini, Rohini; Mrigasirsha, Punarvasu, Pushya, Utharapalguni, Utharashada, Utharabādhrapadha Hastha, Chithra, Swathi, Anuradha, Sravana, Sravishta, Sathabis and Revathi.

The best time for taking medicine is:—Monday, Wednesday, Thursday and Friday ruled by Hastha, Aswini, Chithra and Punarvasu, at a time When the Moon,

Mercury, Jupiter and **Venus** occupy their own Virgas, a movable sign or the Amsa of a movable sign. This moment is specially favourable for the treatment of fever.

Those suffering from typhoid or **enteric** should choose Sunday coinciding with Chathurthi, Navami or Chathurdhasi and ruled by Ardhra, Bharani, Visakha or **Anuradha**.

Ugra Yoga.—Medical treatment should begin under "Ugra-Yoga". The following combinations produce **Ugra-Yogas**:— (1) Thrithiyai or Ashtami, coinciding with asterism Rohini, (2) Chathurthi or Ashtami With asterism Utharapalguni, (3) Panchami with Sravana, (4) Shashti with Mrigasirsha, (5) Sapthami with Revathi, (6) Navami with **Krithika**, (7) Dhasami with **Pushya**; (8) Thrithiyai or Dhwadhasi with asterism **Anuradha**, (9) Ekadhasi with **Krithika** or Magha, (10) Dhasami with Rohini and (11) Thrayodhasi with Utharapalguni.

Treatment for Venereal Disease. A **New-Moon** day ruled by *Kshipram, Ugram and §Chara asterisms is a fortunate time for treating venereal complaints in both sexes. Choose sign Aries or Cancer.

Rheumatism.—To commence treatment for rheumatic affections, choose Thursday ruled by the asterisms Sravana, Aslesha or Aswini" on. Thrithiyai, Ashtami or Thrayodhasi day.

Biliousness.—For diseases due to biliousness, the fortunate time for medical treatment is Prathamai, Shashti or Ekadhasi, on a Thursday, ruled by asterism Swathi, Mula or Pushya. The rising sign at the time of taking medicine should be a Movable.

For disorders jh respect to the bile, the patient should commence treatment on Dhwithiyai, Shashti or Dhwadhasi, on a Friday, ruled by Punarvasu, Revathi or, Swathi. Choose a Movable sign.

* See Chapter 33 for Kshipram and Ugram.

§ See page 113.

Wind and Phlegmatic Complaints.—The patient should begin treatment on Tuesday ruled by **Bharani**, Krithika or Ardhra and under a Movable sign.

Gonorrhœa.—Choose a Wednesday of Chathurdhasi, Navami or Chathurthi, ruled by Chara, Ugra or Kshipra asterisms,

, **Leprosy.**—A fortunate time for starting treatment of leprosy is Tuesday, Saturday or Sunday coinciding with **Chathurthi**, Shashti, Ashtami, Navami or Chathurdhasi and ruled by Mrigasirsha, Chithra and Sravishta ; Pushya, Anuradha and **Utharabhadrapadha** ; Krithika, Utharapalguni and Utharashada, at a time when the rising sign is Aries, Leo, Scorpio, Capricorn or Aquarius (signs of malefics) with a malefic* located in the 8th house.

Ascites.—To commence treatment of ascites choose a Tuesday governed by Bharani) Krithika, **Ardhra**, Aslesha, Visakha, Magha or **Jyeshta**

Phthisis.—The treatment should commence on a day ruled by a † “Sadharana” asterism aspected by a planet, in retrograde; the Thithi, at the time, should be free from Vishti Karana.

Leprosy. **Phthisis**, Pyrosis and **Epilepsy**.—The treatment should begin under a Common sign. A Movable sign, if occupied by the Sun and the Moon, will do good. Fixed signs should be avoided.

Surgical and, other **Treatments**.—The application of all external **remedies**, such as pigments, steam, etc and, operations with surgical instruments should commence on Tuesday or Saturday when Mars is powerful, when the 8th house is unoccupied, and when the ruling asterism is Ardhra, Jyeshta, Aslesha or Mula, coinciding with Chathurthi, Navami, or Chathurdhasi. Aries, Cancer, Virgo, **Taurus**—any of these signs should be chosen.

* See page 112.

TO PREPARE MEDICINES.

Sunday, Monday, Wednesday, Thursday, Friday and the Virgas and signs of the Sun, the Moon, Mercury, Jupiter and Venus **are** good. Shashti; Ashtami, Chathurthi, Chathurdhasi, Navami are good Thithis ; Dhwithiyai and Dhwadhasi should be avoided ; Prathamai, Shashti and Ekadhasi are also commended by some writers as good. All Sthira Karanas and Nithya-Yogas are good. Vishti should be rejected. Movable signs **are** the **best**; fixed signs should be **avoided**; Common signs are neutral. The 6th, 7th, and 8th houses, from the rising sign, should be **vacant**; if **occupied**, the issue will be disastrous.

Rasayanam.—The preparation of “**Rasayanam**”‡ should be started on a good day ruled by a good Thithi, a good Yoga, a good Navamsa, a good asterism and a good rising sign aspected by a good planet.

✓ **Sarva Roga Prasamana**—(**Panacea**).—**Saturn**, **Mars** and the **Sun** stationed in the rising sign or in square to it present a very good time for commencing the preparation of Sarva Roga Prasamana, a remedy for **all** diseases.

BATH.

Having completely recovered, the patient must have a bath. The best asterisms for this purpose are Aswini, Bharani, Krithika, Mrigasirsha, Ardhra, Pushya, Purvapalguni, Hastha, Chithra, Visakha, Mula, Purvashada and **Purvabhadrapadha**.

Avoid “**Chandrashtama**,” the **Jenma-Nakshathra** and the 3rd, 5th, 7th, 10th, 11th, 14th, 16th and 22nd asts, from the latter.

Tuesday, Wednesday and Thursday and the Virgas and signs of Mars, Mercury and Jupiter are good. To repeat the bath choose a Sunday and the sign and the

• ‡ Electuary,

Virgas governed by the Soft. Saturday and the signs and Virgas of Saturn are neutral, Avoid: Chathurthi, Ashtami, Navami, Chathurdhasi and New-Moon days.

Benefics in trines or in squares, with malefics posited in the 3rd, 6th and nth houses, afford a very happy time for bath after recovery from illness.

OIL-BATH.

The rules for oil-bath are given in this connection.

Oil-bath on Sunday and the other days of the week will produce burning sensation in the heart, fair complexion, untimely death, wealth, poverty, danger, longevity and happiness, respectively;

Oil-bath on Dhwithiyai, Thirthiyai, Panchami, Sapthami, Dhasami and, Thrayodhasi bestows strength, wealth, longevity and sons. One must have an oil-bath on Dhasami; a bath without oil on that day mitigates life, intelligence and reputation.

Oil-bath on Prathamai, Chathurthi., Shashti, Navami. Chathurdhasi and New-Moon days has an adverse influence on life, intelligence, strength and reputation. If, however, one must have an oil-bath on those days, the evil effects will diminish by mixing a little ghee with the oil.

The asts., jyeshta, Utharapalguni. Sravana, Ardhra. Jenma-Nakshathra the 10th and the 19th asterisms therefrom and Sankaranthi are inauspicious for oil-bath, as they affect wealth and life adversely.

Thirthiyai or Panchami, on a Thursday ruled by asterism Swathi gives health, wealth and strength.

Thirthiyai, Panchami, Dhasami and Thrayodhasi bestow children, longevity, wealth. A day is more powerful than a Thithi. The influence of an asterism is four

times that of a Thithi ; that of a Karana, **six times** ; that of a **day**, **eight times**. Tuesday and Friday are felicitous for women's **oil-bath**.

TO PAY UP DEBTS.

CHAFFER XXXII

Have regard to Anuradha or Aswini and pay your creditor ~~at a time~~ when the Moon holds the rising sign. This combination is, known as *Maithra Muhoortha*. Even if you pay but a small **fraction** of **your dues** at that time you will be able to discharge **all your debts** though they might be incalculable.

Mark the location of Gulika in the rising sign-' (at the time" of **discharging** debt) on a Tuesday, Saturday or Sunday, coinciding with **Navami**, **Chathurdhasi** and **Chathurthi** respectively. Even' if you discharge a small portion of your debts at that **moment** you will be free from all liabilities in a short time. This auspicious moment gives conquest over **enemies**.

Vishti Karana ruled by **Gulika** on Sunday, Tuesday or **Saturday**, cojncoing with **Chathurthi**, **Navami** or **Chathurdhasi** is a very unfortunate **time for starting** to liquidate a debt. The debts will never be extinguished ; on the other hand, the debtor's house will become the property of the creditor.

A Movable **sign** on a Saturday **accompanied** by **Prodhosha** **presents** another felicitous **time** for discharging **all debts**.

Rahu, placed in "the **rising sign** coinciding with Vyatheepatha Yoga on a day of eclipse is a very bad time for lending or borrowing. As a rule, any payment towards discharging a debt should be made under a favourable asterism, with a malefic located in the 8th house from the rising sign at the time.

EXTERMINATORY YOGAS

CHAPTER XXXIII.

The following are the delineations of the evil influences of the many of planetary and stellar positions which should be avoided in starting anything calculated to bring profit or happiness.

The first nine Asterisms from the Jenma-Nakshathra (**the** ~~ruling~~ Asterism at one's birth) are ~~respectively~~ characterised as (1) **Jenmam**—*birth*; (2) **Sampath**—*fortune*; (3) **Vipath**—*danger*; (4) **Kshema**—*well-being*; (5) **Prathyara**—*obstacles*; (6) **Sadhaga**—*help*; (7) **Vadha**—*slaughter* (8) **Maithra**—*friendship*; (9) **Parama-Maithra**—*intimate friendship*.

Pariyaya.—(**Cycle**) This word is used to denote a set of nine asterisms from the Jenma-Nakshathra. The first nine asterisms constitute the first **Pariyaya**; the second nine asterisms constitute the **second**; the third nine asterisms ending with the 27th asterism from the Jenma-Nakshathra constitute the **third**.

To each of the second 9 asterisms—from the 10th to the 19th, forming the second **Pariyaya**—the same qualities are attributed as to those of the first 9. They are also ascribed to the 9 asterisms of the 3rd Pariyaya that ends with the 27th asterism from the **Jenma-Nakshathra**.

The influence of the first **Pariyaya**.—**Jenma** causes failure of health and **business**; "Sampath" denotes **fortune**; "Vipath" signifies danger; "Kshema" shows health and **well-being**; "Prathyara" manifests **obstacles**; "Sadhaga" **welcomes** help towards the attainment of the object, hard though it **be**; "Vadha" portends slaughter; "Maithra" brings joy like a true friend; "Parama-Maithra" **bestows** easy victory—thus the quality of each asterism of a Pariyaya is what is denoted by its name.

The Second **Pariyaya**.—The strength of the first asterism, (the 10th asterism from the **Jenma-Nakshathra**) of this set is only one half of what is attributed to the 'Jenmaam*' of the first Pariyaya. The quality of the 19th asterism is just-one half of what is attributed to the 10th asterism. The 3rd, 5th and 7th asterisms (of the 2nd Pariyaya) are not, however, as "bad" as the 3rd, 5th, and 7th asterisms of the first:—the first quarter of the 3rd, the fourth quarter of the 5th and the third quarter of the 7th asterism should alone be avoided.

The Third **Pariyaya**.—The asterisms of this Pariyaya, as such, have no adverse qualities.

Vainasika.—This word denotes the quality of the 22nd asterism from the **Jenma-Nakshathra**. It indicates ruin and should, therefore, be avoided. The 88th "Naksathra-Padha" (stellar quarter) from that at birth is also inauspicious.

Chandrashtama.—The location of the Moon in the 8th house from the **Jenma** Rasi, at any time, forms the **adverse** Yoga known as "Chandrashtama". Nothing auspicious or important to one's welfare should be started during that period.

The 27th **Asterism**.—The 27th asterism from the **Jenma-Nakshathra** is inauspicious. Death-day anniversary, marriage, shaving, and journey should **not** be performed by the Dhwijas on the day ruled by that asterism.

Unfavorable Asterisms.—Nothing new or important should be started under any of the following asterisms, as they do not produce happy results:—**Bharani**, Krithika, Ardhra, **Aslesha**, Magha, Purvapalguni, Jyeshta, Purvashada and **Purvabhadhrapadha**; and, the **Jenma**, **Anujanrna** and **Thri-Janma** asterisms, *i.e.*, the **Janma-Nakshatra**, the 10th and the 19th asterisms therefrom respectively.

Unfavorable Thithis.—Chathurthi, Navami, Chathurdhasi, Shashti, **Dhwadhasi**, **Full-Moon**; Prathamai of the bright fortnight, Ekadhasi, Dwadhasi, **Thrayodhasi**, Chathurdhasi and the New-Moon of the dark fortnight should be **avoided**. Shashti, Sapthami, Ashtami, Navami and **Dhasami** of the dark fortnight are neutrals.

The Days of the Week.—Of Saturday, Sunday and Tuesday the day-times are "bad." The Virgas and the lords of those days, *viz.*, Saturn, the Sun and Mars produce evil even when posited in the 3rd, 6th and 11th houses from the rising sign. Signs of Mars and Saturn are, as a rule, unfortunate.

The following nine Yogas are "bad".—**Vyaghatham**, **Parigham**, **Vajram**, **Vyatheepatham**, **Vydhriti**, **Gandam**, **Athigandam**, **Sulam**, **Vishkambam**, **Vishti**, **Chathushpadham**, **Nagam**, **Kimsthughnam**, **Sakhunam**—these five Karanas are powerful for executing acts of violence but do not favor deeds of benevolence or virtue.

Dhina-Mrityu.—The first quarter of Sravishtha, Hastha; (2) the second quarter of Visakha and Ardhra, (3) the third quarter of **Utharabhadhrapada** and Aslesha, (4) the fourth quarter of Bharani and Mula are known as **Dhina-Mrithyu**—an evil Yoga powerful only if it occurs during day-time.

Dhina-Roga.—First quarter of **Aslesha**, **Utharabhadhrapada**, (2) the second of Bharani and Mula, (3) the third of Utharapalguni and Sravana, (4) the fourth of **Swathi**

and Mrigasirsha are known as Dhina-Roga, the evil influence of which exists only if it occurs during *day-time*. Dhina-Mrithyu and Dhina-Roga are however devoid of evil if they occur during night.

ASEEVISHAM.

The 2nd, 6th, 9th, 11th, 13th, 18th and 27th asterisms from the one in which New-Moon ends are Aseevisham. This Yoga is inauspicious beyond remedy.

EKARGALA.

This evil Yoga, powerful only during the day-time, interferes in affairs started under the nine Yogas, Vishkambam, Vyatheepatham, Soolam, Parigham, Gandam, Athigandam, Vajram, Vyaghatham, Vaidhrithi which are respectively governed by the nine asterisms Aswini, Aslesha, Mrigasirsha, Magha, Mula, Anuradha, Pushya, Punarvasu and Chithra. Note the ruling Yoga at the time of starting any affair and its relative asterism. Place *this* asterism at top of the diagram, marking the succeeding asterisms in their order. If the two asterisms at the two ends of a line happen to be those governed by the Sun and the Moon on the day in question, the Yoga known as Ekargala is formed. [Suppose, for instance, a business is started under the Yoga, Parigham. The relative asterism being Magha, it is placed at the top of the following diagram and the succeeding asterisms should be marked in their order. Suppose the Sun is in Aswini and the Moon governs Mula on the day in question : these two being on the same line Ekargala is formed. If the asterisms ruled by the Sun and the Moon fall on different lines there will be no Ekargala. Anything commenced under Ekargala during the day-time will have a disastrous issue, for, as already stated, the influence of this Yoga prevails only during the day-time].

(Parigham)

Magha

Aslesha	Purvapalguni
Pushya	Utharapalguni
Punarvasu	Hastha
Ardhra	Chithra
Mrigasirsha	Swathi
Rohini	Visakha
Krithika	Anuradha
Bharani	Jyeshta
Aswini	Mula
Revathi	Purvashada
Utharabhadhrapadha	Utharashada
Purvabhadhrapadha	Sravana
Sathabis	Sravishtha

SHADASEETHIMUKHA.

This is also an adverse Yoga formed variously with reference to the location of the Sun in a Movable; Fixed or Common sign. The 5th Navamsa of a movable sign occupied by the Sun, the 7th Navamsa of a fixed sign occupied by the Sun, and the 9th Navamsa of a common sign occupied by the Sun—each of these presents an unfavourable Yoga known as **Shadaseethimukha**. When this Yoga occurs the first 60 Ghatikas of that period should be left out of consideration. [Shadaseethimukha occurs in the 1st quarter of ast. Bharani, in the 4th of Rohini, in the 3rd of Punarvasu, in the 4th of Pushya, in the 3rd of Purvapalguni, in the 2nd of Chithra, in the 3rd of Swathi, in the 2nd of Jyeshta, in the 1st of Utharashada, in the 2nd of Sravana, in the 1st of Purvabhadhrapadha and in the 4th of Revathi, when the Sun is in Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn Aquarius and Pisces, respectively.]

Blind Asterisms.—Omit the stellar quarters (Nakshatra-Padhas) from Purvabadhrapadha to the ruling asterism at the time in question. Divide these stellar quarters by 27. Remainders from 1 to 6 represent blind asterisms ; remainders 7 to 15 represent asterisms blind of one eye ; 16 to 27 are asterisms with two eyes.

Blind Thithis.—These are determined with reference to the Ekadhasi of the dark fortnight. The 9 Thithis from that are blind ; the next 3 have one eye ; the next 6 have two eyes ; the next three have one eye ; the next six have two eyes ; the last three have one eye.

Blind Rasis.—Aries, Taurus and Leo are blind during day-time ; Gemini, Cancer and Virgo are blind during night.

The "blind ones" are destructive ; those that have "one eye" produce no good ; those that have "both eyes" bestow success. If the "one-eyed" be strong, it is also fruitful.

Deaf Rasis.—Libra and Scorpio are deaf signs in the morning ; Sagittarius and Capricorn become deaf in the evening. Sign Cancer and Virgo are deaf at mid-day.

Lame Rasis.—Aquarius and Pisces are "lame" at twilight times.

The "blind" is an impediment ; the "deaf" brings loss of property ; and the "lame" has an adverse effect on longevity. These three should therefore be avoided.

Sakata Yoga—The location of the Moon in the 6th, 8th or 12th house from Jupiter forms what is known as Sakata Yoga. This yoga is inauspicious.

Karthari Yoga—This also is "a destructive Yoga formed when the 2nd and 12th houses from the rising sign are ruled by a pair of malefics in retrograde,

SOONYAM.

This **characterises** certain **asterisms**, Thithis and signs of each month. It is an exterminative Yoga and nothing auspicious **or, important** should be started under the asterisms, **Thithis** and signs **affected** by the Yoga. The Soonya Yogas for the **12** months are:—

Chytha—Ashtami and Ekadhasi: Rohini and Aswini: Aquarius.

Vysakha—Dhwadhasi Chithra Swathi, Utharashada: Pisces.

Jyeshta—Thrayodhasi :Punarvasu : Taurus.

Ashada—Shashti: Puvapalguni and Sravishta: Gemini.

Sravana—Full-Moon Purvashada : Aries.

Badrhapadha—Saptham Revathi and Sathabis: Virgo

Aswayuja—Navami: Purvabadrhapadha: Scorpio.

Krithika—Panchami :Magha, Pushya, Mrigasirsha and Krithika : Libra.

Margasira—Dhwithiyai Anuradha, Utharabadrhapadha and *Visakha*: Sagittarius.

Pushiya—Prathamai :Hastha, Ardhra and Aslesha Cancer.

Magha—Chathurthi and Dhasami: *Sravana* and *Mula*; Capricorn.

Palguna—Chathurdhasi Jyeshta and Bharani

Soonya Rasis for Thithis —Rasis are affected by Soonya Yoga with reference to particular Thithis:—

Prathamai—Libra and Capricorn.

Dhwithiyai—Sagittarius and Pisces.

Thrithiyai—Capricorn and Leo.

Chathurthi—Aquarius and Taurus.

Panchami—Virgo and Gemini.

Shashthi—Aries and **Leo**.

Sapthami—**Sagittarius** and **Cancer**.

Ashtami—**Gemini** and **Virgo**.

Navami?—**Scorpio** and **Leo**;

Dhasami—Do. Do.

Ekadhasi—**Sagittarius** and **Pisces**.

Dhwadhasi—**Libra** and **Capricorn**.

Thrayodhasi—**Taurus** and **Leo**.

SOOLAM. . . . "

The first **seven** asterisms from Krithika **constitute** **Soolam** in the eastern direction ; the next seven, in the southern **direction** ; the next seven including * Abijith, in the western direction ; the last seVeh, **in** the northern direction.

t The asterism located opposite to the one governed by the Sun or the Moon, at eclipse signifies **Maha-Soolam**.

Soolam and **Maha-Soolam** defined above are evil **Yogas**.

Graha Soolam—The seven days prior to those governed by the Moon at eclipse **and** the seven after them constitute **Graha-Soola**, an unfortunate **Yoga**.

An asterism ruled by a planet **and** the asterisms prior, and next, to that asterism are inauspicious. † Asterisms governed **by** **malefics** produce bad Tuck.

Malai and **Visha Masas**. -A month Without a Full-Moon is known as **Visha-Masa** ; and one with two Full-Moons is **Malai-Masa**. Nothing of importance should be started **in** those months.

* For particulars about this asterism see **Introduction**.

† The asterism specified here is the 15th from the one governed by the Sun or the Moon on the day of eclipse. So, the adverse **Yoga** indicated will prevail about a fortnight after the phenomenon—on the day ruled by the said 15th asterism.

+ The asterisms are harmless when governed by **benefic** planets.

Samsarpam.—A month without a Sankaranthi is called Samsarpam ; a month with two Sankaranthis in it is described as Amhaspathi. These are evil Yogas too.

Sthoolam.—Count the asterisms from the one ruled by the Sun to ast. Mula. The *last* of the same number of asterisms reckoned from Mula is denoted by the term Sthoolam which is not lucky.

Kantakam.—Count the asterisms from the one ruled by Mars to ast. Mula. The *last* of the same number of asterisms from Mula is denoted by the term Kantakam.

Kantaka Sthoolam.—Count the asterisms from the one ruled by the Sun to ast., Mula and add this number to the number of asterisms from the one ruled by Mars to Mula. The last of this total number of asterisms from Mula signifies Kantaka-Sthoolam. This is a blending of the two foregoing rules. This produces a very destructive Yoga. Remedial forces and powerful **beneficial** influences do not diminish its harmful effect.

Jwalitham.—The 5th, 7th, 10th, 14th, 25th and 16th asterisms from the asterism governed by Mars are denoted by the word **Jwalitham**—an evil Yoga. The 5th, 7th, 15th and the 21st asterisms from that **governed** by the Sun, and the 7th, 14th, 16th and 25th asterisms from that governed by Mars, the 8th, 18th and 24th from that governed by Mercury are all **bad**.

Dhwajadhandam.—The 9th asterism from that occupied by **Jupiter** is called Dhwajadhandam. This and the 10th asterism from the one governed by **Venus**, the 6th, 11th and 20th from that **held** by **Saturn**, the 5th, 11th and 13th from that ruled by **Rahu** are also inauspicious.

Saturn in the 5th, Moon and Jupiter in the 6th, Venus in the 7th, Jupiter in the 8th with the Moon and a **malefic**, Mars in the 9th, Mercury in the 10th and the Sun in the 12th are unfavourable planetary **conditions**.

* **Sankaranthi.**—The 30 Ghatikas before and after Sankaranthi are inauspicious ; the 60 Ghatikas **before** and after Aswayuja Sankaranthi, ie., the time of the Sun's entry into the first point of Libra, are inauspicious. The entries of the Sun into the other cardinal Movable signs, Aries, Cancer and Capricorn should also be noted. The **three** days before **and** after the Sun's entry into the **1st** point of each of **those signs** should be avoided. **Sankaranthi** is, as already observed, the entry of the Sun into the **1st** point of a sign of the **zodiac**.

‡ **Gulika.**—The interval in a **day** governed by Saturn is known as **Gulika**. The twelve hours of the day are divided into 8 periods of an hour **and** a half each. The lord of the day, in question, governs the first and the last periods. **The** other **six** periods **are ruled** by the lords of the remaining days of the week in **their** order.

Ardhapraharam.—Of the eight periodV aforesaid, the 4th period of Sunday, the 3rd of Monday, the 2nd of Tuesday, the **1st** of Wednesday, the 7th of Thursday, the 6th of Friday and the **5th** of **Saturday**—each of these periods is known as **Ardhapraharam**.

Yamaganda.—Similarly, the **5th** period of Sunday, the 4th of Monday, the 3rd of Tuesday, the 2nd of Wednesday, the **1st** of Thursday, the 7th of Friday and the 6th of Saturday are **Yamaganda** periods.

Kalan.—The **1st**, **7th**, **6th**, **5th**, **4th**, **3rd** and **2nd** periods of Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday respectively are known as the periods of **Kalan**.

* Particular religious importance is attached by the **Hindus** to the day of the Sun's entry into the first point of **Capricorn**—the first **day of** the month of **Makara** when **the** Sun commences his northern course.

‡ **Gulika** is not considered inauspicious, though included in this chapter. See page 176 for **Gulika** and other Tables.

Day-Time.	Gulikan	Yam a- gandam.	Ardhā- praharam	Kalan.
Sunday ...	3—4.30	12—1.30	10.30—12	6—7.30
Monday	1.30—3	10.30—12	9—10.30	3—4.30
Tuesday	12—1.30	9—10.30	7.30—9	1.30—3
Wednesday ...	10.30—12	7.30—9	6—7.30	12—1.30
Thursday ...	9—10.30	6—7.30	3—4.30	10.30—12
Friday ...	7.30—9	3—4.30	1.30—3	9—10.30
Saturday ...	6—7.30	1.30—3	12—1*30	7.30—9

Night-	Gulikan.	Yama- gandam.	Ardhā- praharam	Kalan.
Sunday ...	9—10.30	6—7.30	3—4.30	10.30—12
Monday ...	7.30—9	3—4.30	1.30—3	9—10.30
Tuesday ...	6—7.30	1.30—3	12—1.30	7.30—9
Wednesday ...	3—4.30	12—1.30	10.30—12	6—7.30
Thursday ...	1.30—3	10.30—12	9—10.30	3—4.30
Friday ...	12—1.30	9—10.30	7.30—9	1.30—3
Saturday ...	10.30—12	7.30—9	6—7.30	12—1.30

The three periods Ardhapraharam, Yamagandam and Kalan should be rejected as inauspicious..

Hora (Hour) *Hora* is the term used to denote each of the hours into which a day is divided. The 1st Hora of the day is governed by the lord of the day; the 2nd is governed by the planet sixth in order from the lord of the 1st Hora; the 3rd, by the planet sixth in order from the lord of the 2nd Hora. Thus, the lord of each Hora, after the first is the one that is sixth in order from the lord of the previous Hora, the lord of the 1st Hora being, as stated above, the lord of the day in question. See Table on the next page, .

Rahu Kalam: -This is also inauspicious. It occurs only during the day-time on the following days:—Sunday 4.30 to 6; Monday 7.30 to 9; Tuesday 3 to 4.30; Wednesday 12 to 1.30; Thursday 1.30 to 3; Friday 10.30 to 1.2; Saturday 9 to 10.30. These periods are positively harmful for all good business.

Planetary Horas.

Day-Time.	6 to 7	7—8	8—9	9—10	10—11	11—12	12 to 1	1—2	2—3	3—4	4—5	5—6
Sunday ...	S	V	My	M	St	J	Ms	S	V	My	M	St
Monday ...	M	St	J	Ms	S	V	My	M	St	J	Ms	S
Tuesday ...	Ms	S	V	My	M	St	J	Ms	S	V	My	M
Wednesday	My	M	St	J	Ms	S	V	My	M	St	J	Ms
Thursday ...	J	Ms	S	V	My	M	St	J	Ms	S	V	My
Friday ...	V	My	M	St	J	Ms	S	V	My	M	St	J
Saturday ...	St	J	Ms	S	V	My	M	St	J	Ms	S	V

Night.	6 to 7	7—8	8—9	9—10	10—11	11—12	12 to 1	1—2	2—3	3—4	4—5	5—6
Sunday ...	J	Ms	S	V	My	M	St	J	Ms	S	V	My
Monday ...	V	My	M	St	J	Ms	S	V	My	M	St	J
Tuesday ...	St	J	Ms	S	V	My	M	St	J	Ms	S	V
Wednesday	S	V	My	M	St	J	Ms	S	V	My	M	St
Thursday ...	M	St	J	Ms	S	V	My	M	St	J	Ms	S
Friday ...	Ms	S	V	My	M	St	J	Ms	S	V	My	M
Saturday ...	My	M	St	J	Ms	S	V	My	M	St	J	Ms

S.-Sun, Ms.-Mars, M.-Moon, V.-Venus, J.-Jupiter, My.-Mercury, St.-Saturn;

The Influence of the Hora **Lords**—The Sun portends danger to life; Venus favours marriage; Mercury foretells child-birth; the Moon gives **well-being**; Saturn signifies fetters; Jupiter bestows pecuniary **gains**; Mars shows battle.

THE SHAD-VIRGAS.

The six Virgas denoted by this name are:—**Dhrekkana**, Hora, Thrimamsa, Navamsa, Dhwadhasamsa and Kshethra.

Dhrekkana—**This** is the name of a division of a sign divided into three equal parts of 10° each. In the case of *Movable signs*, the lord of the **1st** Dhrekkana of a sign is the lord of the sign itself; the lord of the 2nd Dhrekkana is the lord of the 5th from that **sign**; the lord of the 3rd Dhrekkana is the lord of the 9th from that sign. In the case of a *Fixed sign*, the lord of the **1st** Dhrekkana is the lord of the 9th sign from the one in **question**; the lord of the 2nd Dhrekkana of the sign is the lord of the sign itself; the lord of the 3rd Dhrekkana is the lord of the 5th from the sign. In the case of *Common signs*, the **1st** Dhrekkana is governed by the lord of the 5th from the sign in **question**; the **2nd** Dhrekkana is governed by the lord of the 9th from the **sign**; the **3rd** Dhrekkana, by the lord of the sign itself.

Hora—**Hora** is the name of one half of a **sign**—a sign divided into *two* equal parts of 15° each. In the case of *odd signs*, the **1st** Hora is governed by the Sun; the **2nd**, by the Moon. In the case of *even signs*, the **1st** Hora is governed by the Moon and the **2nd** by the Sun.

Thrimamsa—**Thrimamsa** is the name of a division of a sign divided into *thirty* equal parts of 1° each. In the case of *odd signs*, the first 5 degrees constitute the **Thrimamsas** of Mars; the next 5, those of Saturn; the next 8, those of Jupiter; the next 7, those of Mercury; and the last 5, those of Venus. In the case of *even signs*, the first 5 degrees

form the **Thrimasas** of Venus ; the next 7, those of Mercury; the next 8, those of **Jupiter**; the next 5 these of Saturn ; the last 5, those of Mars.

Navamsa—**Navamsa** is the name of a division of a sign divided into nine equal parts. In the case of a *movable sign*, the **1st Navamsa** is governed by the lord of the sign itself; the **2nd Navamsa**, by the lord of the second, from the sign, in question, and the **third Navamsa** **by** the lord of the third from the sign and so on. In the case of a *fixed sign*, the lord of the **1st Navamsa** is the lord of the 9th house from that sign.; the lord of the **2nd Navamsa** is the lord of the 10th house from that sign and so on. The lords of the 9 houses from the 9th house from the sign in question **are**; in their order, the lords of the Navamsas of a fixed sign. In the case of a *Common sign*, the lord of the **1st Navamsa** is the **lord** of the 5th from the sign in **question**; and the lords of the **2nd, 3rd and other** Navamsas of that sign are the lords of the 2nd, 3rd and other houses from the said 5th house from the **sign**, in question. It will be seen from the foregoing rules that Thrikona or triangular signs (1) Aries, Leo and Sagittarius begin with the Navamsa of **Aries**; (2) Taurus, Virgo and Capricorn begin with Capricorn; (3) Gemini, Libra and Aquarius begin with Libra; (4) Cancer, **Scorpio** and Pisces begin with Cancer. Each, sign of the zodiac contains **2½** asterisms or 9 stellar quarters (Nakshathra-Padhas). A **Navamsa** therefore represents a "Nakshathra-Padha" or **3½** degrees of the **zodiac**.

Dwadhasamsa—**This** is the name of a division of a sign divided into twelve equal parts, the parts bearing the same names as those of the signs of the **zodiac**. The name of the **1st Dwadhasamsa** of a sign is **the name of the sign** itself. The twelve "Dwadhasamsas" of Aries begin with Aries ; those of Taurus begin with Taurus and end with Aries ; those of Gemini begin with Gemini and end with Taurus, and so on.

***Kshethra**--**Mars** is the lord of Aries and Scorpio ; **Venus** is the lord of Taurus and Libra ; **Mercury** is the lord of Gemini and **Virgo** ; the **Moon** is the lord of Cancer ; the Sun is the lord of Leo ; Jupiter is the lord of **Sagittarius** and Pisces ; **Saturn** is the lord of Capricorn and Aquarius.

' **Note** :—**These** six modes of the divisions of the ecliptic are collectively known by the term "Shadvirga." The suffix "Amsa" means a division of the ecliptic. The word Virga denotes the position of the planet in each division. The suffix "Virga" in the word Shadvirga is but a synonym for "Amsa". A planet has ten Virgas. It may be (1) a powerful planet, (2) in exaltation, (3) in Mula-thrikorta, (4) in its own house, (5) in a quadrant (6) in a trine, (7) in good **Amsa**, (8) in friendly house, (9) in its own Navamsa and (10) in its Athimithramsa. Some writers recommend four more divisions of the ecliptic making, in all, ten Virgas or Amsas. There are, besides, Sapthamamsa, **Dhasamsa**, Shodasamsa and **Shashtyamsa**. These modes of dividing the ecliptic constitute "Dhasavirga." A description of these four Amsas may not be out of place. **Sapthamamsa** is the name of a division of a sign into seven parts of $4\frac{2}{7}$ degrees each. It is a division of the ecliptic into 84 Amsas. The lords of the seven parts of the odd signs are respectively the lords of the seven signs of the zodiac from the odd sign and the lords of the seven parts of the even signs are respectively the lords of the seven signs of the zodiac beginning from the 7th sign from the even sign. **Dhasamsa** is the name of a division of a sign of the zodiac divided into ten equal parts of $13\frac{1}{2}$ degrees each, thus dividing the ecliptic into 120 Amsas. The lords of the ten parts of the odd signs are respectively the lords of the ten signs of the zodiac commencing from the odd sign and

*Kshethra is the horoscope at birth from which everything is judged. It is also called the Radical or the Rasi Chakra.

the lords of the ten parts of the even signs are respectively the lords of the ten signs commencing from the **10th** sign from **the even sign**. **Shodasamsa** is the name of the division of a sign of the ecliptic into sixteen equal parts. This divides the ecliptic into **192** Amsas. The lords of the **16** parts of the odd signs are respectively the lords of the **12** signs commencing from the odd sign together with **Bramha, Vishnu, Rudhra** and **Surya**. The lords of the **16** parts of **the even signs** are the lords of the **12** signs commencing from the even sign together with **Surya, Rudhra, Vishnu** and **Bramha**. **Shashtyamsa** is the name of the division of a sign into sixty equal parts, thus dividing the ecliptic into **720** Amsas. The sixty equal divisions of the odd signs **are**:-

(1) **Ghora**, (2) **Rakshasa**, (3) **Deva**, (4) **Kubhera**, (5) **Rakshogana**, (6) **Kinnara**, (7) **Bhrashta**, (8) **Kulaghna**, (9) **Garaala**, (10) **Agni**, (11) **Maka**, (12) **Prethupureesa**, (13) **Apampathi**, (14) **Devaganesa**, (15) **Kala**, (16) **Ahi**, (17) **Amirtamsa**, (18) **Chandra**, (19) **Mridu**, (20) **Kamala**, (21) **Padma**, (22) **Lakshmi**, (23) **Vageesa**, (24) **Dhigambara**, (25) **Dheva**, (26) **Ardhra**, (27) **Kalinasa**, (28) **Kshiteeswara**, (29) **Kamalakara**, (30) **Mandathmaja**, (31) **Mrithyu**, (32) **Kala**, (33) **Devagni**, (34) **Ghora**, (35) **Amaya**, (36) **Kantaka**, (37) **Sudha**, (38) **Amritha**, (39) **Poornachandra**, (40) **Vishapradigdha**, (41) **Kalinasa**, (42) **Mukya**, (43) **Vamsakshya**, (44) **Utpathaka**, (45) **Kalarupa**, (46) **Soumya**, (47) **Mridu**, (48) **Suseethala**, (49) **Damshtrakarala**, (50) **Indumukha**, (51) **Praveena**, (52) **Kalagni**, (53) **Dhandayudha**, (54) **Nirmala**, (55) **Subha**, (56) **Asubha**, (57) **Athiseethala**, (58) **Sudha**, (59) **Payodibramha** and (60) **Indureka**. The names of the **sixty** parts of **the even signs** **are** the same beginning from **Indureka** in the inverse order. A planet that occupies his own sign in the **Hora, Dhrekkana, Navamsa, Dwadhasama, Thrimamsa** and other figures is **said to** be in his **Virga**. A planet that has two **Virgas**, of the ten above described, viz, powerful, exalted etc., is said to be in **Parijthamsa**; when it has 3 **Virgas**, **Uthamamsa**; when it has 4 **Gopuramsa**; when it has 5,

Simhasanamsa; when it has 6, *Paravathamsa*; when it has 7, *Devalokamsa*; when it has 8, *Kunkumamsa*; when it has 9, *Airavathamsa*; When it has 10, *Vaiseshikamsa*.

The houses of malefics in the Shad-Virgas described above should be rejected.

Benefics—Jupiter, Venus, waxing Moon and Mercury, not accompanied by malefics, are benefic planets. The other planets are malefics.

No marriage, Upanayana or other celebrations should be started when Jupiter or Venus is in debility, or in inimical sign or When they are combust, young or old. Jupiter and Venus in retrograde, or, located opposite to each other, produce a more adverse Yoga than when they are in combustion.

The following periods are unfavourable, and nothing of importance should be started during those periods :— The last two Ghatikas of an asterism, the last three days of the month, the last fortnight of the year, a fortnight prior to the disappearance of Jupiter, (Vridha Jupiter) 10 days prior to the disappearance of Venus (Vridha Venus), 10 days after the reappearance of Venus (Bala Venus), 8 days after the reappearance of Jupiter (Bala Jupiter), when the Moon is Vridha, i.e., between Navami and New-Moon the seven days of the dark fortnight; when the Moon is Bala, i.e., the Prathamai day of the bright fortnight.

A marriage, celebrated during these forbidden periods will prove unhappy ; journey undertaken is likely to prove unsafe ; tonsure for the child tends to cut short its life ; installation of a deity :produces consternation ; Upanayana affects the longevity of the individual ; performance of sacrifice kills the Yajaman (performer); while the installation of a king subjects him to persecution by his enemies.

Chara Karanas.—There are seven movable Karanas Viz, **Bavam**, (lion) **Palavam**, (tiger) **Kowlavam**, (hog) **Thathulam**, (ass) **Karajam**, (elephant) **Vanijam** (bullock) and **Vishti** or **Badhrai** (hen). Beginning with **the second half of the Prathamai** of **the bright fortnight**, these Karanas rule in succession the Thithis, completing eight circuits ending the first half of the Chathurdhasi of the dark fortnight. It follows, therefore, that each Karana rules one half of a Thithi. In **this** circuit, *Vishti Karana* governs, in its turn, the second half of Chathurthi, the first half of Ashtami, the **second** half of Ekadhasi of the bright fortnight **and** the first half of the Full-Moon, the second halves of Thrithiyai and Dhasami and the first halves of Saphthami and Chathurdhasi of the dark fortnight.

Sthira Karanas—The four Sthira (fixed) Karanas, Viz, **Sakunam** (bird), **Chathushpadham** (dog), **Nagam** (shake), **Kimsthughnam** (worm), respectively govern the latter half of Chathurdhasi, the first, half, and the second half of the New-Moon **and** the first half of the Prathamai of the bright fortnight. These Karanas, as **also** the Vishti Karana, described above, are **adverse** periods to all good work and nothing of importance **should** be started on those days. They are, however, favourable to projects of a malicious nature.

Paksha Chidhra—**Chathurthi**, **Shashti**, **Ashtami**, **Navami**, **Dhwadhasi** and **Chathurdhasi**—**these Thithis** are “**Paksha-chidhra**”.

Nandhai—**Prathamai**, **Shashti** and **Ekadhasi** Thithis are collectively known as **Nandhai**.

Badhrai—**This is the collective name** for **Dhwithiyai**, **Saphthami**, and **Dhwadhasi**.

Jayai—**Thrithiyai**, **Ashtami** and **Thrayodhasi** Thithis are denoted by the term **Jayai**.

Rikthai—**This** comprises the three Thithis. **Chathurthi**, **Navami** and **Chathurdhasi**.

Poornai—This term, signifies **Panchami**, Dhasami New-Moon and **Ful-Moon**. **Paksha-chidhra**, and Rikthai, should be avoided.

Oordhwa **Mukha Asterisms**—**Pushya**, Utharapalguni, Utharashada, Utharabhadrapadha, Sravana, Sravishta, Sathabis, Rohini and **Ardhra**—these are asterisms with faces "upturned".

Thiryag-Mukha Asterisms—**Aswini**, **Mrigasirsha**, **Hastha**, **Chithra**, **Swathi**, **Anuradha**, **Jyeshta**, **Punarvasu** and **Revathi**—these are asterisms "Crssss-faced".

Atho-Mukha Asterisms—**Bharani**, **Krithika**, **Aslesha**, **Manga**, **Purvapalguni**, **Visakha**, **Mula**, **Purvashada** and **Purva-bhadrapadha**—these are asterisms with faces "down-cast". These should be avoided.

Oordhwa-Mukha **Rasis**—A sign that has just been vacated by the Sun is known as Oordhwa-Mukha Rasi.

Athomukha Rasi—A sign occupied by the Sun is Atho-mukha Rasi.

Thiryagh-Mukha Rasis. A sign next to that occupied by the Sun is Thiryag-Mukha Rasi.

Sirodhaya Rasis. These are Gemini, Scorpio, Leo, Virgo, Aquarius and **Libra**—signs that rise on their head.

Prishtodhaya **Rasis**.—**Aries**, Taurus, Sagittarius, Capricorn and **Cancer**—signs that rise on their feet.

The Sirodhaya and Prishtodhaya Rasis. Sign Pisces is at once a **Sirodhya** and Prishtodhaya Rasi.

Prishtodhaya Rasis are considered inauspicious.

Days ruled by three asterisms or three Thithis have no influence for good ; on the other hand, any affair started on such days prove too disastrous to be remedied.

This sign is of the shape of two fish lying side by side, the head of the run- being close to the tail of the other

Nothing important **should** be started in a Village where the installation of a **Deity** and festivities connected therewith are celebrated.

In each household only one function or affair should be started at any auspicious moment on a single day. Two or three **commenced** at the same time **tend** to result in failure.

Mridhabam.—The asterism ruled by the Sun, the one next to it and the **one** prior **to** it—**these** three asterisms are signified **by the term** "Mridhabam" (lifeless). The seven asterisms **next** to these are half **alive**; the next one is again "Mridhabam"; the next eight asterisms are **full** of life; then follows a "Mridhabam"; the next **seven** are **half** alive. Of these asterisms the "**Mridhabam**" is thoroughly inauspicious **for** all **good** **purposes**.

Stellar Thyajyam. **This** is an interval of 4 Ghatikas in the duration **of** an asterism. Thyajyam for ast. ASwini occurs after the 50th Ghatika of its duration; for Bharani, after the 24th Ghatika; for Krithika after 30 Ghatikas: **for** Rohini, after 40; for Mrigasirsha, **after** 14; for **Ardhra, after** 21; for Punarvasu; after 30; for **Pushya**, after 20; for Aslesha, after 32; for Magha, after 30; for Purvapalguni, after 20; for Uthrapalguni, after 18; for Hastha, after 21; for Chithra after 20; for Swathi, after 14; **for** **Visakha**, after 14; for Anuradha, after 10; for Jyeshta, after 14; for Mula, after 20; for Purvashada, after 24; for Utharashada after 20; for Sravana, after 10; for Sravishtha, after 10; for Sathabis, after 18; for Purvabhadrapadha, after 16; for Utharabhadrapadha, after 24; or Revathi, after 30.

Mula has two Thyajya periods, **according to some** astrologers, the one after the **20th** Ghatika and the **other** after the **56th** Ghatika of its duration.

Thyajyam for the Days of the Week.—**Sunday**, 30 Ghatikas after sunrise ; **Monday**, 42 ; **Tuesday**, 41 ; **Wednesday**, 31 ; **Thursday**, 2 ; **Friday**, 22 ; **Saturday**, 20 Ghatikas after sunrise.

Thithi Thyajyam.—Thyajyam for the 15 Thithis, between the New-Moon and the Full-Moon, (from Prathamai of the bright fortnight) occurs after 24, 12, 55, 5, 54, 5, 34, 10, 21, 7, 29, 6, 13, 21 and 35 Ghatikas, respectively:

Rasi Thyajyam.—The 1st Navamsa of Aries, Taurus, Virgo and Sagittarius, the 5th (middle) Navamsa of Gemini Leo, Libra and Aquarius and the 9th (last) Navamsa of Cancer, Scorpio, Capricorn and Pisces are afflicted by **Thyajyam**. "Vishanadi" is another name for Thyajyam. Vishanadi of the 1st Navamsa is **Bhujangam**; that of the 5th Navamsa is **Gridhram**; that of the 9th Navamsa is **Varaham**.

The influence of Thyajyam, in the first Navamsa, as per foregoing rule, prevails only on Wednesday and Saturday ; that in the 5th or middle Navamsa, on Monday and Friday ; that in the 9th or last Navamsa, on Tuesday, Thursday and Sunday ; the Thyajyam need be considered only on the days specified ; it signifies no evil on other days.

The 4 Ghatikas of Vishanadi are inauspicious. The 1st Ghatika brings ruin ; the 2nd adversely affects the life of the individual ; the 3rd causes total ruin ; the 4th hurts the prosperity of the family.

Athimasam.—This occurs every 2 solar (Soura) years 8 months 16 days 3 Ghatikas and 55 V. Ghatikas. (A Solar year consists of 365.242264 days. Athimasam is an intercalary month formed of the aggregate days omitted in reckoning the lunar month.) Athimasam in which two New-Moons occur is not a fortunate month.

Samahatham.—The 7th and the 9th asterisms from that governed by Jupiter, the 10th and the 15th from that governed by Venus, the 10th 11th, 20th and 6th asterisms from that governed by Saturn are known by the term **Samahatham**—inauspicious for all happy functions.

Bhookampam.—This term denotes the 7th asterism from the one ruled by the Sun.

* **Ulkai.**—This denotes the 10th asterism from the one governed by the Sun.

Bramha Dhandam.—This denotes the 15th asterism from the one governed by the Sun.

Dhwajam.—This term denotes the 21st asterism from the one governed by the Sun.

Parigham.—The 5th, 7th, 16th, 24th, and 25th asterisms from the one occupied by Mars are called Parigham.

Apasatham.—The 9th asterism from the one occupied by Jupiter is called ApaSatham.

Vidhyuth.—The 5th asterism from the one governed by the Sun is called Vidhyuth.

Soolam.—This term denotes the 8th asterism from the one governed by the Sun.

* **Asani.**—This denotes the 10th asterism from that governed by the Sun.

Nirhatham.—This denotes the 14th asterism from that governed by the Sun.

The above asterisms Bhookampam, Ulkai etc are inauspicious for good functions when ruled by the Moon.

The Five Adverse Elements connected with the Sun.—Dhooman, Vyatheepatham, Parivesham, Indhradhanus and Dhoomakethu are five satellites attendant upon, and revolving round, the Sun; they impede all success in good undertakings and exercise a baneful influence on the learning, reputation and life of the individual.

The satellite Dhooman is 4 signs and thirteen degrees from the Sun, longitudinally ; Vyatheepatham, 3 signs and 15 degrees ; Parivesham, 9 signs and 15 degrees ; Indhradhanus, 10 signs and 13 degrees ; Dhoomakethu, 11 signs.

There are **twenty one adverse** elements **which** should be avoided in the selection of a fortunate **time** for starting **anything important** and **involving** profit, progress or pleasure. These, according to **Naradha**, are :—

- (1) A Thithi, a **day**, an asterism, a Yoga, and a Karana, marked inauspicious.
- (2) The rising sign and the 7th house therefrom being adversely affected.
- (3) Surya Sankaranthi i.e., the entry of the Sun into the first point **of** a sign of the **zodiac**.
- (4) Malefics, strong in the **Shad-Virgas**.
- (5) Venus, located **in** the 6th **house**.
- (6) Mars, located in the 8th house.
- (7) Gandantham.
- (8) Karthari.
- (9) The Moon in the 6th, 8th or 12th house.
- (10) An asterism governed by a planet.
- (11) The rising sign being the 8th house from the Jenma-Rasi of **either** the husband or **the** wife.
- (12) A sign the duration of which coincides with **Thyajyam**.
- (13) Dur-Muhoortham. (A time chosen for the execution of a malicious deed.)
- (14) The part of a day marked adverse.
- (15) Ekargala.
- (16) Eclipse.
- (17) Uthpadha **asterisms**.
- (18) An asterism ruled by two malefics.
- (19) Ku-navamsa ; **that is, the** Navamsa of a malefic.
- (20) **Mahapatham** (Vyatheepatham).
- (21) Vaidhrithi.

Avoid the ten asterisms from the ruling asterism on the day of the Sun's entry into asterism **Ardhra** for those asterisms counteract all prospects of gain or **happiness**.

Sayana and Uthana **Ekadhasi**—**The** period between Sayana and Uthana Ekadhasis, i.e., the period between the Ekadhasi of the bright fortnight of the month of Jyeshta and the **Ekadhasi** of the bright {fortnight of the month of Aswayuja is inauspicious.

Untimely rain, wind, fog, dust-storm are **bad** omens, and the days of their untimely occurrence portend evil. The day during which **the Sun is not** visible is also adverse.

Parivesha—**The** halo round the Sun or the Moon is a phenomenon that signifies an unfortunate time when nothing calculated to **bring profit** or happiness should be begun.

Kuhoo—**This** occurs when the Jenma-Nakshathra, the 10th or the 19th asterism, **therefrom**, synchronises with New-Moon **the** ending **moments** of which coincide with Thyajyam. **Kuhoo** signifies an **evil** Yoga, to counteract the effects of which the **prescribed** Homas and prayers **should** be gone through prior to other functions.

These are the adverse **forces** in nature and a wise man should **reject the** moments when they prevail.

NEUTRALIZATION OF ADVERSE YOGAS.

CHAPTER XXXIV.

I proceed to delineate the stellar and planetary combinations that counteract the exterminative "Yogas detailed in the preceding chapter:—

* The astrological terms used in this Chapter are explained in Chapter 33.

Against **Adverse Asterisms**—The Moon **well-placed** in the 9th or 10th house, aspected to benefics, counteracts the evil effects caused by Jenma-Nakshathra and the 3rd, 5th, 7th, 10th and 19th asterisms therefrom. ,

The Sun, Jupiter or Venus, located in the 3rd, 6th, 10th or 11th house, or, the Moon in the 5th, 9th, 1st, 4th, 7th, 10th, 3rd, 6th or 11th house—this planetary condition has the **same** remedial effect on the adverse qualities of the asterisms mentioned above.

The moon favourably **situated** to the rising sign or to Jenma-Rasi holding, at the same time, her own Navamsa or her friend's, aspected to benefics, has a similar influence.

The Sun and the Moon located in the 3rd, 6th or nth place from each other, aspected to benefics, produce the same effect if the Moon and Venus be well-dignified.

If the lord of the rising **sign and that** of the 10th house be friends, the adverse effects produced by **the** 88th stellar quarter (in the 22nd asterism) from that of the Jenma-Nakshathra will **vanish**.

The 27th asterism from the Jenma-Nakshathra is **auspicious** for **all** functions **except Shaving**, Upanayana, Marriage, Anniversary, Journey, and Laying the foundation of a building.

The 27th asterism does not adversely affect the following **functions**—**Ornamentation**, mounting a horse, harvest, the **in-gathering** of corns, installation of a deity, medical treatment, dinner of new grains, dinner and garden parties, **Seemantham**, worship of Vishnu, entry into a land, starting of agricultural operations, sowing ablutions.

The latter half of the 27th asterism should however be avoided, especially the last quarter of it,

Chandrashtama—**Chandrashtama** is of **six** kinds, namely, **Suddham**, **Sobhanam**, **Siddham**, **Kaivartham**, **Amalam** and **Kshayam**. Three of these produce good.

If the asterism **ruled** by the Moon at the time be the **5th in the second** Pariyaya, it is **Suddham**. This portends evil; if the **said** asterism be the **6th**; it is **Sobhanam**, **causer** of good; if it be the **7th**, it is **Kaivartham**; an unfavourable Yoga ; if it be the **8th**, it is **Amalam**—a Yoga that counteracts all evil effects; if it be the **9th**, it is **Siddham** that foretells **success**; if the asterism ruled by the Moon during **Chandrashtama** belong to the third Pariyaya, it is known as **Kshayam** which portends evil.

Chandrashtama shows no evil when the Moon is on the **increase**, **well-placed** in a **benefic** sign and holding a **benefic** Navamsa.

If the lords of the Jenma-Rasi and the 8th sign therefrom be friends, Chandrashtama loses **all** power for evil.

Influence of **malefics**—**All** evil effects produced by (1) an **asterism** governed by a **malefic**, (2) an asterism prior to the one governed by a **malefic**, (3) an asterism next to the one governed by a **malefic**, and (4) Gulika vanish when the malefics are aspected by powerful Jupiter, Venus or Mercury.

The aspect of, or, association with, Venus converts **all** evil into good.

An asterism (1) governed by Jupiter, (2) the one prior to it, and (3) **that** next to it does good,

Gulika—When the lord of the day is well-dignified or is posited in the rising sign, the adverse qualities of Gulika need not be considered.

Gulika located in the rising **sign** produces no harm, when powerful Moon occupies the rising sign holding the Navamsa of a **benefic** or that of the lord of the day in question.

Jupiter or Venus, stationed in the Lagna, aspected to benefics, nullify the evil effects of Gulika, Ardhaprahara, Bhujanga and Gridhra.

The favourable functions for **Gulika—Harvest**, the ingathering of corns, **oil-bath**, buying and selling (trade), making eyes on the image of a **Deity**, deathday anniversary, ornamentation, liquidation of debt, worship of fire, opening ceremony, perfuming oneself, medical treatment, seating oneself on an elephant or a **horse**, initiation, installation, worship of fire in **black magic**, gift of lands, the study of the **Vedas**—in respect of all these functions Gulika has no evil force. It is a benefic.

Ekargala.—Benefics in quadrants or trines and malefics in the 3rd, 6th and 11th houses destroy the adverse effects of Ekargala. This "bad" Yoga does not touch the following asterisms:—**Aswini**, Mrigasirsha, Punarvasu, Pushya, Sravishta, Chithra, Hastha and Revathi.

‡ **Soolam.**—The evil effects of Soolam, Athimasam, (intercalary month) Ekargala and blind asterisms prevail only in that part of the country north of the river Sone.

Aseevisham.—The following asterisms are free from this evil Yoga:—**Rohini**, Sravana, **Hastha**, Mrigasirsha, Anuradha, Pushya and Uthara-palguni-ashada-badhrapadha, **Marriage**, Conception, Pumsavanam and **Seemantham** are likewise unaffected by this Yoga.

The Moon holding the Navamsa of Jupiter and aspected by him kills the effects of this Yoga as the lion kills the elephant.

The Moon located in the quarters of asterism Aslesha, and aspected to Jupiter counteracts "Aseevisham".

Waxing Moon located in the Navamsa of a friendly sign has the same effect, according to Naradha. Located in the Navamsa of Mercury she has a similar influence.

Even if the lord of the day be a malefic, he produces good when located in the rising sign, the 6th, nth or 12th house.

Tuesday is not 'evil' after mid-day.

The adverse qualities of Vishti, Vyatheepatham and Vaidhrithi, Janma-Nakshathra and the 5th asterism therefrom do not prevail after midday.

Even if the lord of the rising Navamsa be a malefic, its evil effects diminish when benefics are powerful in the rising sign, in quadrants or in trifles.

The adverse effects of Sunday, Tuesday and Saturday do not prevail after nightfall.

No day of the week is "bad", provided the lord thereof is strong in the figure of the heavens.

Benefics placed in quadrants dispel, the evil effects of Rikthai and Vishti; if the trines be powerful they possess the same influence.

All evil influences disperse when benefics located in the rising sign and holding a benefic Navamsa are associated with and aspected by benefics on an auspicious day.

Jupiter or Venus well-dignified in a quadrant radically frustrates the evil effects of Vishti. **Gulika** in the rising sign, **Shashti**, Ashtami and the last days of the dark fortnight produce no harm when Jupiter is posited in quadrant.

Paksha-Chidhra.—The Moon occupying the rising sign and holding "Virgothama" position with Jupiter in \ddagger Simhasahamsa subdues the evil effects of Paksha-Chidhra.

\ddagger For an explanation of this word, see pages 181 and 182.

Jupiter or Venus occupying the rising sign or aspecting it counteracts the effects of an inauspicious Thithi, day, asterism or rising sign.

Shadaseethimukha etc.—Jupiter or Venus powerfully located in the rising sign dispel the evil effects of Shadaseethimukha, Sakatam and Asani.

The Moon in exaltation and in her own Navamsa has the same effect on Shadaseethimukha.

Sakata Yoga—The Moon in her own house, in exaltation or in the house of Jupiter dispels the evil effects of Sakata Yoga as the Sun does darkness.

The Moon in the house of Mercury or Jupiter, in Taurus or in Cancer, annihilates the effects of Sakata Yoga as Vishnu did the hordes of Asuras.

Soonyam—If the lord of the rising sign be placed in his own house, in conjunction with or aspected by Jupiter, or, if the ruling asterism be governed by Jupiter, the effects of Soonyam vanish."

Benefics located in their strength, in quadrants or trines produce the same result.

Kantakam—A planet in his own Virga or in exaltation, aspected to a benefic, is not affected by Kantakam.

A planet well-placed in his own Virga or in exaltation and aspected to a benefic produces no harm.

Andham—(blindness)—If the 3rd, 6th, 10th or the nth house from the rising sign be the house of Mercury, and if the Moon be placed in the 9th or 10th aspected to a benefic, the evil effects of Andham do not exist.

Mookham, Andham & Badhiram—Powerful Moon, Venus, Mercury and Jupiter holding the 4th, 7th or 10th house overthrow the effects of **Mookham** (Dumb asterisms), **Andham** (Blind asterisms) and **Badhiram** {Deaf asterisms .

The Moon in the 9th, 4th or 10th house, or, the location of benefics in the rising sign or the aspect of benefics to the rising sign has the same effect on Andham (blindness).

The bad influences connected with *Panku* (lameness) and *Andham* (blindness) *Kana* u (one-eyed) and *Soonya-Masa* prevail only in the provinces of Magadha and Gouda

An asterism ruled by a malefic and the one on either side of it become sanctified if the malefic has the aspect of Jupiter.

Venus and the Moon in the 10th, and Jupiter (not in combustion) in a quadrant purify a sign afflicted by malefics.

The Moon aspected by Jupiter in his exaltation, occupying his own Navamsa, converts into a **benefic** an asterism governed by malefics or just passed over by them.

Malefics become agreeable by the aspect of benefics, as boiling water becomes agreeable to drink by contact with cold.

Thyajyam.—The following asterisms have no Thyajyam:—*Ardhra*, *Sravana*, *Mrigasirsha*, *Swathi*, *Uthara-shada*, *Rohini* and *Anuradha*.

A rising sign affected by Thyajyam becomes auspicious if the Moon be located in it, well-dignified, or, if Jupiter be stationed in a quadrant.

The Moon located in the 9th or 10th house aspected to Jupiter transcends Thyajyam.

Waxing Moon in exaltation or in her own Navamsa sweeps off the evil effects of Thyajyam as Garuda does the serpent. Waxing Moon in the rising sign or in "Simhasanamsa" has the same influence.

A sign occupied or aspected by a **benefic** subdues the effect of Thyajyam.

A sign coinciding with Thyajyam at the **ending** moments of its (sign's) duration should be rejected, if not aspected by a **benefic**. **If**, however, there be a **benefic** in **the sign**, there will be no Thyajyam.

Jupiter in exaltation and holding his own Navamsa remedies the effects of Thyajyam coinciding with the rising sign.

Kuhoo—**This** adverse Yoga does not touch the following **asterisms** :—**Aswini**, Krithika, Ardhra, Chithra, Pushya, Utharapalguni and **Revathi**.

Pradhosham—**The** evil influence of Pradhosham disappears when Venus and Jupiter are strong in quadrants or trines with the Moon in the 3rd, 6th or **11th house**; nor **does** it affect Gurukkals, servants, Vaishnavites, mystics, ascetics, donors of lighted lamps, dancing girls, lyrists and dancers, in their worship of Vishnu.

Gandantham—**This** "evil" Yoga is nullified by the location of the Moon in her Virga, in a friendly sign, in conjunction with or aspected by benefics.

Athimasam, Samsarpam, Amhaspathy The Sun in exaltation, or in a friendly sign, with Jupiter in his own Virga, converts these evil Yogas into benefics.

Masadhosham—**The** evil effects of this vanish **when** the Sun is in his own Navamsa aspected by benefics, as Rakshasas in the sight of Sri Rama.

Samsarpam—**This** does not **affect** marriage, Upanayanam and other functions **when** brilliant Jupiter occupies his own sign or sign of exaltation (Cancer).

Long and Short Months :—**The adverse** influence of these need not be considered and any function may be started if any planet be in exaltation **at** the time.

Concerning the **First-born**—The Sun in Gemini, in conjunction with or aspected by benefics, presents a very good time even for affairs **started** in respect to **the** first-born child. Jyeshta is not an unlucky month if the Sun be aspected by Venus and Jupiter.

A General Rule—**Any** function may be started in the month **of** one's birth, if the **lord** of **the** rising sign in the Radical and the lord of the month, in question, are placed in a friendly sign aspected to benefics.

Moudyam—(**Frustration**) If one of the two planets (Venus and Jupiter) be well-placed in her **or** his **own** house, in exaltation or in friendly **sign**, **Moudyam** causes no harm.

Asthangatha -**Venus in combustion** produces no harm when the other planet Jupiter **holds** the rising **sign** with malefics in the 3rd, 6th and nth **houses**—according to Lord Paramasiva.

Venus located in the rising sign counteracts **the** evil **influence** of **Jupiter** when combust. When both Jupiter and Venus are combust there is no remedy for **the** **evil** influence. Asthangatha adversely affects only Brahmanas, **Kshatryas** and Vaisyas. The Sudras will be **affected** only if **both** Jupiter and Venus be combust.

Samadhrishti The adverse effects of “**Samadhrishti**” are nullified by the **location** of **Venus** in the Navamsa prior, or next to that held, by **Jupiter**. “**Samadhrishti**” exists only when Venus and Jupiter are aspected to each other from opposite signs unaccompanied by any other planet. If such aspect takes place when one of the two planets, Jupiter and Venus, occupies Sagittarius, Pisces or Cancer, it would be a Moudyam(frustration) the evil effects of which will last for three days; otherwise, it will continue for seven days. It prevails only **north** of the Narbada and not south of that river. It cuts off **all** hopes.

Vara and Nakshathra Yogas are considered important in the province of Bengal; in the Yamala country importance is attached to Thithi and Vara Yogas; in Kalinga, Amsa Yoga; in Avanthi, Vishkamba and other Yogas are observed.

Siddha Yoga destroys a hundred adverse influences; three hundred are done away with by Amirtha Yoga; while Sutha Yoga kills a thousand—according to **Sukracharya**

Venus, well-placed in the rising sign, suppresses a thousand evil influences; Mercury, a hundred; Jupiter, many thousands.

Comparative Strength:—The influences and effects of Lagna, asterism, day and Thithi rank in importance in the order in which they are mentioned.

Remedial Forces:—Jupiter or Venus well-dignified in the risign sign subdue all harmful forces.

Jupiter or **Venus**, well-placed in the rising sign or aspecting it, has a marked influence on the adverse effects of a Lagna and the Shad-virgas of a malefic planet, or of an inauspicious day or Thithi.

The adverse elements in the Shad-virgas (Rasi, Hora, Dhrekkana, Navamsa, **Dhwadhasamsa** and Thrimamsa figures, disperse like clouds before a storm when powerful Jupiter occupies the rising(sign).

Jupiter, Venus or Mercury, stationed in quadrants or trines, annihilates all malevolent influences as Vishnu does the sins of those who meditate upon Him.

Jupiter, Venus or Mercury holding a quadrant comes down upon all evil forces like a lion upon the herd of elephants.

Jupiter located well-dignified in a quadrant counteracts the evil effects due to (1) the ending days of a year, (2) a half-year (Ayana) (3) a season (Ruthu) (4) a

month (5) a Paksha (fortnight) (6) Lagna (Rising sign), (7) a bad time, (8) an evil omen (9) the **influence of a planet unfavourably located.**

Jupiter, Venus or Mercury governing the rising sign converts all evil into good. If they **powerfully occupy** the rising sign, a trine or a quadrant, **they** do away with all impediments as effectively as Jupiter.

The aduerseness due to the aspect of a malefic planet is emptied of its force like river in summer, if the rising **sign-be** in Virgothama position.

The Moon occupying the eleventh place from the rising sign dispels all evils pertaining to an inauspicious time and to Navamsas of malefics.

The Sun placed in the **n**th house from the rising sign during *day* and the Moon during *night*, are powerful remedial forces, according to Sage Garga.

The Sun or the Moon in the **11**th house sanctifies all Thithis, asterisms, Yogas etc.

THIRI-VARA-NAKSHATHRA YOGAS.

CHAPTER, XXXV.

We next come to the different Yogas that exercise a favourable or unfavourable influence on all important functions or affairs.

SUNDAY.

Siddha Yoga—Asterisms Utharapalguni, Utharaśhāda, Utharabhadhrapada, Hastha, Revathi, Sravana and Mula.

Suba-Madhyama (benefic of middling quality) -Rohini, Mrigasirsha, Sathabis, Swathi, Chithra, Punarvasu, Bharani, Ardhra, Aslesha, Krithika, Sravishtha, Purva-Palguni-ashada-badhrapadha.

Nasa Yoga (**destructive**)—**Aswini**, Magha, Visakha, Anuradha and Jyeshta on Sunday.

MONDAY.

Amirtha **Yoga**—Rohini, Mrigasirsha, Swathi, Sravana and Punarvasu. These are fruitful.

Sobana **Yoga**—**Aswini**, Bharani, Krithika, Ardhra, Pushya, Aslesha, Magha, **Purva-palguni-badhrapadha**, **Sravishta**, Sathabis, Hastha, Revathi, Anuradha, Jyeshta and Mula.

Nasa **Yoga** (**destructive**)—**Uthira-palguni** - ashada -badhrapadha, Visakha, Chithra and Purvashada.

TUESDAY.

Siddha **Yoga**—**Aswini**, Uthara-palguni-badhrapadha, and Revathi.

Amirtha **Yoga**—**Punarvasu**, Pushya, Aslesha, Magha, Purvapalguni, Mrigasirsha, HaStha. Chithra and Swathi —these are powerful benefics.

Suba-Madhyama (**middle**)—**Jyeshta**, Mula, Purvashada, Rohini, Sravana, Bharani and Krithika.

Nasa **Yoga**—**Sravishta**, **Sathabis**, Purvabadhrapadha, Ardhra, Utharashada and Visakha.

WEDNESDAY.

Siddha **Yoga**—**Anuradha**, Krithika, Utharapalguni and Utharashada, **Purva-palguni-ashada-badhrapadha**.

Amirtha **Yoga**—**Ardhra**, Punarvasu, Pushya, Aslesha, Magha, Hastha, Chithra, Swathi, Visakha and Sravana—these are very auspicious.

Suba **Yoga**—**Rohini**, Sathabis. Jyeshta and Uthara-badhrapadha—these are good.

Nasa **Yoga**—**Sravishta**, Mula, Bharani, Revathi and Aswini.

THURSDAY.

Amirtha Yoga—Aswini, Punarvasu, Pushya, Magha, and Swathi.

Subha **Yoga**—**Bharani**, **Aslesha**, **Visakha**, **Anuradha**, **Jyeshta**, **Mula**, **Purvashada**, **Utharashada**, **Sravana** and **Sravishtha**.

Subha **Madhyama** Yoga (middling)—**Hastha**, Chithra, Purvabadhrapadha, Utharabadhrapadha.

Dhaktha Yoga (fatal)—Krithika, Rohini, Mrigasirsha, Ardhra, Utharapalguni and Sathabis.

FRIDAY.

Amirtha Yoga—Aswini, Bharani, Purvapalguni, and Revathi.

Siddha Yoga—Anuradha, Utharapalguni, Hastha, Chithra, Swathi, Purvashada and the next six asterisms.

Sri Yoga—Mrigasirsha, Ardhra, Punarvasu, Bharani and Krithika.

Nasa Yoga (destructive)—Rohini. Pushya. Aslesha, Magha, Visakha and Jyeshta.

SATURDAY

. Amirtha Yoga—Krithika, Rohini,Sathabis and Swathi.

Subha **Yoga**—**Aswinī**, **Bharani**, **Mrigasirsha**, **Ardhra**, **Pushya**, **Magha**, **Visakha** and the next three asterisms, **Utharapalguni**, **Sravishtha**, **Sravana**, **Purvabhadhrapadha** and **Utharabhadhrapadha**.

Mruthyu Yoga (fatal)—Punarvasu, Aslesha, Purvapalguni, Hastha, Chithra, Purvashada. Utharashada and Revathi.

FELICITOUS COMBINATIONS OF DAYS, THITHIS ETC.

Sunday—Pushya, Hastha or Mula coinciding with Panchami or Sapthami.

Monday—**Mrigasirsha**, Swathi, or Sravana coinciding with Panchami or Sapthami.

Tuesday—**Aswini**, **Rohini**, **Utharapalguni**, **Utharashada**, **Purvabhadhrapadha** or Utharabadhrapadha coinciding with the same.

Wednesday—**Purvapalguni** and **Purvashada**, **Aswini** and **Purvabhadhrapadha** coinciding with the same.

Thursday—**Punarvasu**, **Purvashada** or **Revathi** coinciding with **Thrayodhasi**.

Friday—**Utharapalguni**, **Swathior** Sathabis coinciding with **Prathamai**, **Shashti** or **Ekadhasi**.

Saturday—**Rohini**, **Swathi** or **Sravishta** coinciding with **Dhwithiyai**, **Sapthami**, or **Dhwadhasi**.

Sutha Yoga bestows all good and promotes prosperity.

A day marked by Subha, Amirtha, Siddha, Sri, Sobhana or Sutha Yoga asterism is good for starting all functions on which much depends for the future, as it tends to produce lasting benefits. A marriage celebrated under any of the Yogas will be blessed with children; the journey commenced will prove profitable; the Brahmachari invested with the sacred string will grow in life divine; the student that begins study will make rapid progress in learning; and agricultural work will show a satisfactory yield.

COMBINATIONS FOR POWERFUL YOGAS.

Sunday ruled by asterism Revathi, Utharapalguni, Bharani, Mula, Sravana or Utharashada produces a Yoga that controls all evil forces even as Lord Paramasiva does the deadly poison of the Hindu Puranas.

Monday ruled by Rohini, Mrigasirsha, Punarvasu, Swathi or Sravana forms a brilliant Yoga that kills all evil forces as Garuda does the serpent.

Tuesday ruled by Aswini, Rohini, Utharapalguni, Hastha, Anuradha or Utharabadhrapadha forms a Yoga that subdues all bad influences as **Rāma** did the 'race' of Rakshasas.

Wednesday ruled by Krithika, Utharapalguni, Uthara-shada, Mrigasirsha, Anuradha, Purvapalguni, Purva-ashada or Purvabadhrapadha has a similar effect.

Thursday ruled by Aswini, Punarvasu, **Pushya**, Magha or Swathi makes a Yoga before which all malefic effects flee as cotton before the wind.

Friday ruled by Aswini, Bharani, Mala and Revathi forms a Yoga that dispels all evil as the Sun dispels darkness.

Saturday ruled by Krithika, Rohini, Swathi and Sathabis has the same effect.

Yogas formed by combination of Thithis, Asts & days of the Week All Thithis except Rikthai coinciding with the aforesaid Yogas produce good—a favourable time for all happy functions.

Siddha yoga—Sunday coinciding with the Thithis, Prathamai, Chathurthi, Shashti, Sapthami or Dhwadhasi and ruled by asterisms **Pushya, Hastha, Utharā-palguni-ashada**, Mula, Sravana or Utharabadhrapadha produces Siddha Yoga.

Nasa yoga (fatal)—Sunday coinciding with Thrithiyai, Chathurthi, Ashtami, Navami, Thrayodhasi arid Chathurdasi and with asterisms **Bharani, Mrigasirsha**; Aslesha, Visakha, Anuradha, Jyeshta or Sravishta produces this Yoga.

Visha yoga. Sunday coinciding with Panchami and with asterism Krithika produces Visha Yoga.

Siddha yoga.—Monday coinciding with Dhwithiyai, Sapthami or Dhwadhasi and with asterisms Rohini Mrigasirsha, Punarvasu, Chithra, Sravana, Sathabis, Sravishta or **Purvabadhrapadha**, forms this benefic Yoga.

Vinasa yoga.—**Monday** coinciding with Sapthami, Shashhti and Ekadhasi and with asterisms Krithika, Bharani, Magha,* Anuradha, **Purvashada**, Uthara-ashada-badhrapadha forms this destructive Yoga.

Siddha yoga.—**Tuesday** coinciding with Nandhai and Jayai and with asterisms, Mrigasirsha, Aswini, Chithra, Anuradha, Mula, Utharapalguni, **Sravishtha** and Purvabhadhrapadha.

Vinasa yoga.—**Tuesday** coinciding with Prathamai Dhwithiyai, **Sapthami**, Ashtami, Dhasami, and the Full-Moon and with asterisms Ardhra, **Punarvasu**, Purvashada, **Utharashada**, Sravana, Sravishtha, Sathabis and Jyeshta forms this destructive Yoga.

Siddha yoga.—**Wednesday** coinciding with Badhrai, and Jayai and with asterisms, Rohini, Mrigasirsha. Ardhra, Uthara-palguni-ashada, and Anuradha, produces Siddha Yoga.

Vinasa yoga.—**Wednesday** coinciding with Dhwithiyai, Thrithiyai, Ashtami and Navami with asterisms Aswini, Bharani, Pushya, Aslesha, Magha, Mula, **Sravishtha** or Purvabhadhrapadha, makes this Yoga.

Siddha yoga.—**Thursday** coinciding with Chathurthi, **Panchami**, **Sapthami**, **Navami**, Thrayodhasi or Chathurdhasi and with asterisms Magha, Pushya, Punarvasu, Swathi, **Purva—ashada—badhrapadha**, Revathi or Aswinj. produces this benefic Yoga.

Vinasa yoga.—**Thursday** coinciding with Ashtami, Shashhti, **Navami**, Dhwdhasi or Thrayodhasi and with asterisms Krithika, Rohini, Mrigasirsha, Ardhra, Utharapalguni, Anuradha, Visakha or Sathabis, forms this evil Yoga.

Siddha yoga.—**Friday** ruled by asterisms Aswini. Bharani, Ardhra, Utharapalguni, Chithra, Swathi, Purvashada and Revathi coinciding with Nandhai and Badhrai, produces this lucky Yoga.

Vinasa yoga.—Friday coinciding with Dhwithiyai, Thrithiyai, Shashti, Ashtami, Dhasami and Ekadhasi and ruled by asterisms Jyeshta, Punarvasu, Sravana, Visakha, **Sravishta**, Magha, Anuradha and **Rohini**, makes this fatal Yoga.

Siddha yoga.—**Saturday** coinciding with Badhrai and Rikthai and ruled by asterisms Rohini, Swathi, Visakha, **Anuradha**, Sravishta, and Sathabis, forms Siddha Yoga.

Vinasa yoga.—Saturday coinciding with Thrithiyai, **Sapthami**, **Navami** and Ekadhasi and with asterisms, Bharani, Punarvasu, **Purva-palguni-ashada**, Hastha, Pushya, Sravana, Uthara-palguni-ashada, forms this Yoga.

General. —Sunday ruled by **Aswini**, **Monday** by Chithra, Tuesday by Utharashada, Wednesday by Sravishta, Thursday by Utharapalguni, Friday by Jyeshta and Saturday by Revathi **are** all unfavourable **days**—no **good** time for starting any important function **or** affair. **Marriage** will result in widowhood ; journey will be attended with risk of life ; education will deprive the student of the power of speech ; and agricultural work will have little prospect.

Bad Combinations of Thithis and Asterisms.—**Anuradha** coinciding with Dhwithiyai, Oothara-palguni-ashada-badhrapadha, with Thrithiyai, Magha and Hastha with Panchami, Chithra and Swathi with Thrayodhasi, and Rohini with Ashtami form very unlucky Yogas. Nothing that is of importance to one's happiness or profit should be commenced at such **times**. The evil **effect** will manifest itself in ten months.

Bad Combinations of days, Thithis and Asterisms—**Sunday** Panchami and Krithika ; Friday, Shashti and Sravana ; Wednesday, Sapthami and Bharani ; Saturday, Ashtami and Revathi, **Monday**, Dhwithiyai and Chithra ; **Tuesday**,

Full-Moon and **Rohini**; **Thursday**, Thrayodhasi and **Anuradha**—these combinations are Visha Yogas as fatal as cobra's poison.

Mruthyu yoga.—**Sunday** ruled by asterism Visakha, Monday by Purvashada, Tuesday by Sravishta, Wednesday by Anuradha, Thursday by Mrigasirsha, Friday by Swathi and Rohini and Saturday by Sravana form Mruthyu **Yoga** which shows disaster.

Dhugtha yoga.—**This** is also an unfortunate Yoga formed by the combination of Thithi and day:—**Wednesday** and **Dhwithiyai**; **Thursday** and **Shashti**; **Friday** and **Ashtami**; **Saturday** and **Navami**; **Sunday** and **Full-Moon** or **Dhwadhasi**; **Monday** and **Ekadhasi**; **Tuesday** and **Panchami**.

Nasa yoga.—**This** is another harmful Yoga, as the name itself indicates, formed by the combination of days and asterisms. **Pushya** and **Friday**; **Revathi** and **Saturday**; **Visakha** and **Sunday**; **Krithika** and **Monday**; **Mrigasirsha** and **Tuesday**; **Sravishta** and **Wednesday**; **Utharapalguni** and **Thursday**.

Visha yoga.—**This** Yoga which is the combination of a Thithi and a day of the week proves detrimental to all undertakings:—**Shashti** and **Monday**; **Dhwithiyai** and **Tuesday**; **Sapthami** and **Wednesday**; **Ashtami** and **Thursday**; **Navami** and **Friday**.

Siddha yoga The following combinations produce a fortunate **Yoga**:—***Nandhai** and **Friday**; **Badhrai** and **Wednesday**; **Jayai** and **Tuesday**; **Rikthai** and **Saturday**; **Poornai** and **Thursday**; asterism **Hastha** and **Sunday**; **Mrigasirsha** and **Monday**; **Aswini** and **Tuesday**; **Anuradha** and **Wednesday**; **Pushya** and **Thursday**; **Revathi** and **Friday**; **Rohini** and **Saturday**.

* For explanation of Nandhai, Badhrai, Jayai, Rikthai etc. See Chapter 33.

An auspicious day, an auspicious Thithi, and an auspicious asterism make **Nithya** **Yoga**.

THE TRANSIT SYSTEM.

CHAPTER XXXVII.

Note—The Transit System or Lunar Horoscope is based on the theory that the motions of planets from moment to moment signify good or evil. While the physical and mental **qualities** and the chief events in the life and career of the individual could be **predicted** from the configuration of the **planets** at the moment of the nativity and the sign of the zodiac under which the **child** comes into the world, the modifications, and changes in the prospect due to the perennial movements of the planets are determined by the Transit System of astrology. Given the sign occupied by the Moon *at the actual moment of birth* and the configuration of the planets for *any required time*, which may be the moment of propounding a question for astrological foresight, the astrologer will be able to describe the **effects** of the changes in the positions and movements of the stars and planets on individual life for any period required.

The Sun—The location of the Sun (at any given time) in the Jenma-Rasi (sign occupied by the Moon at birth) signifies change of place ; in the 2nd **house**, he bestows wealth ; in the 3rd, he denotes success ; in the 4th, portends dishonor ; in the 5th, he shows sorrow ; in the 6th, he causes ruin of enemies ; in the 7th, favours **travel** ; in the 8th, he **manifests affliction** ; in the 9th, he breeds hatred ; in the 10th, he gives gains of labour ; in the nth, he brings pecuniary gains ; in the 12th, pecuniary **loss**.

The Moon—The Moon in the 12 houses from the Jenma-Rasi signifies respectively (1) good eating, (2) loss of wealth, (3) gain of money, (4) stomach complaint, (5) spoiling of **business**, (6) pecuniary gain, (7) friendship with **women**, (8) trouble, (9) intimidation, (10) well-being, (11) pecuniary gain, (12) loss.

Mars—**Mars** in the 12 houses indicates, respectively, (1) trouble by enemies, (2) loss of property, (3) pecuniary gain, (4) reconciliation with foes, (5) loss of money, (6) wealth, (7) fatigue, (8) danger to life, (9) indisposition, (10) sorrow, (11) acquisition of lands, (12) disease.

Mercury—**Mercury** in the 12 houses shows, respectively, (1) servitude, (2) pecuniary gain, (3) fortune, (4) progress, (5) well-being, (6) stability, (7) illness, (8) wealth, (9) disease, (10) comfort, (11) profit, (12) expenditure.

Jupiter—**Jupiter** in the 12 houses denotes, respectively (1) fear, (2) reward, (3) indisposition, (4) loss of wealth, (5) happiness, (6) grief, (7) fortune, (8) dissatisfaction, (9) wealth, (10) risk of losing place or position, (11) stability, (12) affliction.

Venus—**Venus** in the twelve houses gives respectively (1) pleasure, (2) pecuniary gain, (3) happiness, (4) pecuniary gain, (5) happiness, (6) fear of enemies, (7) grief, (8) money, (9) clothes, (10) indisposition, (11) profit, (12) money.

Saturn—**Saturn** in the 12 houses denotes respectively, (1) loss of money, (2) sorrow, (3) gain, (4) waste of money, (5) grief, (6) property, (7) mental affliction, (8) physical affliction, (9) loss of money, (10) mental pain, (11) pecuniary gain, (12) pecuniary want.

Rahu & Kethu—The delineations of the influence of Rahu and Kethu in the twelve signs from Jenma-Rasi are the same as those for Mars. Saturn, the Sun, Mars and Jupiter in the Jenma-Rasi and in the 8th or 12th place therefrom, portend fear of death, change or loss of position and decline of wealth.

Exception—A planet stationed in its own sign or in its sign of exaltation, in the horoscope at birth, manifests nothing unfavourable even if its position with reference to Jenma-Rasi may indicate **adverseness**.

b. A planet placed in its inimical sign or in its sign of debilitation at birth shows no good—even if its position with reference to Jenma-Rasi may denote something happy.

The Sun and Mars manifest their influences on their entrance into a sign; Jupiter and Venus, in the middle part of their period; Saturn and Rahu, towards the end; and Mercury and the Moon, in the course of their career.

The planets except Jupiter manifest the effect of the sign in which they are located, whether by acceleration or by retrogression, Jupiter, however, is the only planet that produces the effect of the sign "prior to the one" occupied by him by acceleration or retrogression as the case may be.

A planet located in his own house, in his own Virga, in exaltation, in Virgothama position and in retrogression possesses three-fold strength. Asthangatha planets and those in debilitation put forth only half their power and those in inimical signs exhibit but two-thirds of theirs.

Planetary Vedhai (Perturbation) — Note:—The strength and influence of a planet in the Lunar Horoscope are enhanced or diminished by the positions of other planets with reference to the house occupied by the Moon in the figure; so much so that a planet, well-located and possessing a benevolent tendency, manifests its opposite by the resistance of a planet or planets located in their Vedhai signs indicated in the following table. And similarly, one that is badly located loses its power for evil and produces good, its adverse effects undermined by the counteractions of planets telling their Vedhai signs. This fact should be borne in mind in calculating the power of planets for good or for evil in the Lunar Horoscope. The reciprocal disposition (friendly or inimical) of the planets that cause the perturbations should be carefully considered. The Moon and Mercury, the Sun and Saturn do not affect each other through Vedhai. Vedhai places of Rahu, Kethu, and Saturn are the same as those of Mars. See table-next page.

Vedhai Signs from the House of the Moon.

Planets.	I	II	III	IV	V	VI	VII	VIII	IX	X	XI	XII
Sun	1	2	9	3	6	12	7	8	10,	4	5	11
Moon	6	1	9	3	6.	12	a	7	10	4	8	11
Mars	1	2	12	3 . 4	9	S	7	8	10	6	11	
Mercury	2	5	4	8	7	9	6	1	8	10	12	11
Jupiter	1	12	2	5	4	6	3	7	10	9	8	11
Venus	8	7	1	10	9	12	2	6	11	4	3	6

N.B.—The position of Jupiter in the 5th, 9th or nth house from the Moon in the **lunar** horoscope is one that presents very good prospects to the individual. In many instances, however, predictions based on these positions of Jupiter are seldom realised. This is a matter of common knowledge and the Vedhais of planets is responsible for the disappointment.

NAKSHATHRA DHASA.

CHAPTER XXXVII. *

‡ Count the asterisms from Krithika to Jenma-Nakshathra and divide the number by nine. Remainder, 1 denotes the Dhasa period of the Sun ; 2, that of the Moon ; 3, that of Mars; 4. that of Rahu ; 5, that of Jupiter; 6, that of Saturn; 7, that of Mercury; 8, that of Kethu ; 9. that of Venus.

** * The preceding Chapter is XXXVI.

X Indian astrologers, as a rule, adopt this mode of calculation and interpretation of the horoscope of birth—Natal or Genethliacal astrology. Each of the nine sets of triangular asterisms given below has its lord, and the lord of the Dhasa, at the

INFLUENCE OF PLANETARY DHASAS.

Dhasa period of the **Sun**—6 years. This signifies royal displeasure, fear of enmity, danger to life, loss of wealth, death of father, eye-disease and disease of the head.

Dhasa period of the **Moon**—10 years. This gives the individual a bright complexion, affluence, and **endows** him with clothes and jewels, birth of female children, health and **comfort**.

Dhasa period of **Mars**—7 years. This indicates **loss of** lands, sorrow and trouble by enemies, servitude, domestic troubles and pain of mind.

Dhasa of **Rahu**—18 years. This portends trouble from government, danger to life and loss of property. The Dhasa tends to prove fatal to the father and portends dismissal from service and deep grief.

Dhasa of **Jupiter**—16 years. This foretells *Abhishekam (or similar honours,) wealth and decoration. It favours birth of children, gains of learning and a state of **general** felicity.

Dhasa of **Saturn**—19 years. This signifies deficiency of thought, **dishonor** and loss of **wealth**. It tends to expose the individual to the passion of the king **besides** proving fatal to his mother. It also portends grief.

moment of birth, is the lord of the asterism occupied by the Moon at the time. This system is frequently known as . " **Udu-Dhasa** " of which the total number of years is, as will be seen, 120.

Krithika, Utharapalguni and Utharashada	... Sun.
Rohini, Hastha and Sravana	... Moon.
Mrigasirsha, Chithra and Sravishtha	... Mars.
Ardhra, Swathi and Sathabis	... Rahu.
Punarvasu, Visakha and Purvabadrappa	... Jupiter.
Pushya, A uradha and Utharabadrappa	... Saturn.
Aslesha, Jyeshta and Revathi	... Merçury.
Aswini, Magha and Mula	... Kethu.
Bharani, Purvapalguni and Purvashada	... Venusf

This word is often used for initiation, Royal unction, etc.

Dhasa of Mercury—17 years. This favours ease, improves trade and bestows wealth. The native receives the benefit of his education and contracts relations. It welcomes marriage and similar rejoicings.

Dhasa of Kethu—7 years. This denotes a bad state of health/fever and carbuncle. The individual is likely to lose wealth and suffer from fear of poison.

Dhasa of Venus—20 years. This period is signified by increase of wealth and of the produce of the garden and the field. There is also the prospect of much profit by means of learning. The period favours also matrimony and prospect of a good position.

*KALACHAKRA DHASA

CHAPTER XXXVIII.

Note—From a study of the foregoing pages the reader will be familiar with the Election system and the Transit system or the Lunar Horoscope. The influences and effects of the movements of planets on the existence of man are based upon the nature and characteristics of the planets themselves, among other things, and the signs of the zodiac in which they may happen to be located, not to speak of their aspects and conjunctions. There is yet another equally valuable and interesting mode of ascertaining Dhasas and prognosticating the destiny for good or for evil viz., that which is called the Kalachakra Dhasa. Here is no question of the Ascendant nor of the strength of planets nor yet of their endless variety of combinations and aspects. There is a given Revolution of Time and a stereotyped rule. If the planetary Dhasa indicated by

* This word means "the Wheel of Time".

Kalachakra process co-operate with that by the horoscope of birth there will be marked effect; otherwise, the result will be less pronounced. The asterisms are divided into two classes, **Savya** and **Aspasavya**. The Dhasa at birth should be determined from the *stellar quarter occupied*, by the **Moon** at birth, as it is the most potent under this system; the lord of the Dhasas and their signs are ascertained from that alone and *not from the Ascendant at the moment of conception or of birth.*

DHASA PERIOD OF SAVVA ASTERISMS.

The first quarter of Aswini, Punarvasu, Hastha, Mula and **Purvabhadrapadha**—**Dhasa** of Mars of Aries. His sub-periods are those of (1) himself, lord of Aries, (2) Venus of Taurus (3) **Mercury** of Gemini (4) the Moon of Cancer (5) Sun of Leo, (6) Mercury of **Virgo**, (7) **Venus** of Libra, (8) Mars of Scorpio (9) Jupiter of Sagittarius. The **Dhasa-periods** and the sub-periods belong to the first quarter of the aforesaid asterisms.

Of the second quarter of those asterisms the Dhasa is that of Venus of Taurus, and her sub-periods are those of (1) **Saturn** of Capricorn, (2) Saturn of Aquarius, (3) Jupiter of Pisces, (4) Mars of Scorpio, (5) Venus of Libra, (6) Mercury of **Virgo**, (7) Moon of Cancer (8) Sun of Leo and (9) Mercury of **Gemini**.

Of the 3rd stellar quarter of the said **asterisms** the Dhasa is that of Mercury of Gemini. His sub-periods are:— (1) Venus of Taurus, (2) Mars of Aries, (3) Jupiter of Pisces (4) Saturn of Aquarius (5) Saturn of Capricorn, (6) Jupiter of Sagittari (7) Mars of Aries (8) Venus of Taurus, (9) Mercury of **Gemini**.

Of the 4th quarter, the Dhasa is that of the Moon of Cancer. Her sub-periods are those of (1) the Moon of Cancer; (2) the **Sun** of Leo (3) Mercury of **Virgo** (4) Venus

of Libra, (s) Mars of Scorpio (6) Jupiter, of Sagittari (7) Saturn of Capricorn (8) Saturn of Aquarius and (9) Jupiter of **Pisces**.

Bharani, Pushya, Chithra, Purvashada and Utharabhadhrapada.—The Dhasas and the sub-periods of the first quarter of these asterisms is that of the Sun of Leo. His sub-periods are those of (1) Mars of Scorpio, (2) Venus of Libra, (3) Mercury of **Virgo**, (4) the Sun of Leo, (5) the Moon of Cancer, (6) Mercury of Gemini (7) Venus of Taurus (8) Mars of Aries (9) Jupiter of Pisces.

Of the second quarter, the Dhasa is that of Mercury of Virgo and his sub-periods are those of (1) Saturn of Aquarius, (2) Saturn of Capricorn, (3) Jupiter of Sagittarius, (4) Mars of **Aries**, (5) Venus of Taurus, (6) Mercury of Gemini, (7) the Moon of Cancer, (8) the **Sun of Leo** (9) Mercury of Virgo.

Of the third quarter of the said asterisms the Dhasa is that of Venus of Libra and her sub-periods are those of (1) Venus of Libra, (2) Mars of Scorpio, (3) Jupiter of Sagittari, (4) Saturn of **Capricorn** (5) Saturn of Aquarius, (6) Jupiter of Pisces, (7) Mars of Scorpio, (8) Venus of Libra, and (9) Mercury of **Virgo**.

Of the fourth quarter, the Dhasa is that of Mars of Scorpio and his sub-periods are those of (1) the Moon of Cancer, (2) the Sun of Leo (3) Mercury of **Gemini**, (4) **Venus of Taurus**, (5) Mars of Aries, (6) Jupiter of Pisces, (7) Saturn of Aquarius, (8) Saturn of Capricorn (9) Jupiter of Sagittarius.

Krithika, Aslesha. Swathi, Utharashada and Revathi. — , The Dhasa of the first quarter of these is that of Jupiter of Sagittari; second quarter is that of Saturn of Capricorn; that of the 3rd quarter belongs to Saturn of Aquarius ; the 4th quarter belongs to Jupiter of Pisces. The sub-periods

of these four :quarters are the same as those of the four quarters of Aswini, **Punarvasu**, Hastha, **Mula** and **Purvabhadrapada**, respectively.

DHASA PERIODS OF **APASAVYA** ASTERISMS.

Rohini, Magha, Visakha and **Sravana**.—The first quarter of these **asterisms** is the Dhasa of **Mars** of Scorpio. His sub-periods are those of (1) Jupiter of Sagittari (2) Saturn of Capricorn, (3) Saturn of Aquarius, (4) Jupiter of Pisces, (5) Mars of Aries, (6) **Venus** of Taurus, (7) Mercury of Gemini, (8) the Sun of **Leo**, and (9) the **Moon** of Cancer.

The second quarter of the **said** asterisms is the Dhasa of Venus of Libra. Her sub-periods are those of (1) Mercury of Virgo, (2) Venus of Libra, (3) **Mars of Scorpio**, (4) Jupiter of Pisces, (5) **Saturn of Aquarius** (6) **Saturn of Capricorn**, (7) **Jupiter** of Sagittari, (8) Mars of **Scorpio** (9) Venus of Libra.

Of the third quarter, the Dhasa belongs to Mercury of Virgo and his sub-periods are those of (0 Mercury of Virgo, (2) the Sun of Leo, (3) the Moon of Cancer, (4) Mercury of Gemini, (5) Venus of Taurus, (6) Mars of Aries, (7) **Jupiter** of Sagittarius (8) Saturn of **Capricorn** (9) Saturn of Aquarius.

Of the fourth quarter the Dhasa is that of the Sun of Leo. His sub-periods are those of (1) **Jupiter of Pisces**, (2) Mars of Aries, (3) Venus of **Taurus**, (4) Mercury of **Gemini**, (5) the Sun of Leo, (6) the **Moon** of Cancer, (7) Mercury of Virgo, (8) Venus of Libra and (9) Mars of Scorpio.

Mrigasirsha, Purvapalguni, Anuradha and **Sravishtha**.—The first quarter of these asterisms is the Dhasa of the Moon of Cancer. Her sub-periods are those of (1) Jupiter of Pisces, (2) Saturn of Aquarius, (3) Saturn of Capricorn, (4) Jupiter of Sagittarius, (5) Mars of Scorpio, (6) Venus of Libra, (7) Mercury of Virgo, (8) the Sun of Leo, (9) the Moon of Cancer.

Of the **second** quarter, the lord of the Dhasa is **Mercury of Gemini.** His sub-periods are **those of (1) Mercury of Gemini, (2) Venus of Taurus, (3) Mars of Aries, (4) Jupiter of Sagittarius, (5) Saturn of Capricorn, (6) Saturn of Aquarius, (7) Jupiter of Pisces, (8) Mars of Aries, (9) Venus of Taurus.**

Of the third **quarter**, **Venus of Taurus is the lord of the Dhasa.** **Her sub-periods** are those of (1) Mercury of Gemini, (2) the Sun of Leo, (3) **the Moon of Cancer, (4) Mercury of Virgo, (5) Venus of Libra, (6) Mars of Scorpio, (7) Jupiter of Pisces, (8) Saturn of Aquarius (9) Saturn of Capricorn.**

Of the fourth quarter, **Mars of Aries** is the lord of the Dhasa. His sub-periods are those of (1) the Moon of Cancer, (2) Mars of Scorpio, (3) Venus of Libra, (4) Mercury of Virgo, (5) the Sun of Leo, (6) the Moon of Cancer, (7) Mercury of Gemini, (8) Venus of Taurus and (9) Mars of Aries.

Ardhra, Uthrapalguni, Jyeshta and Sathabis—**Jupiter of Pisces** is the lord of the Dhasa of the first quarter ; **Saturn of Aquarius** governs **that of the second quarter** ; **Saturn of Capricorn**, that of the 3rd ; the fourth quarter belongs to **Jupiter of Sagittarius.** The sub-periods of these Dhasas are respectively the same as those of the four quarters of **Mrigasirsha, Purvapalguni, Anuradha and Sravishtha.**

Planetary **Dhasa periods**—**Mars, 7 years**; **Venus, 16 years**; **Mercury, 9 years**; **Moon, 21 years**; **Sun, 5 years**; **Jupiter, 10 years**; **Saturn, 4 years.** The sub-periods follow one another in the order in which they are mentioned.

To work out a Kalachakra Dhasa, the first step is to **note the class** (Savya or Apasavya) **to** which the Jenma-Nakshathra **belongs**; then the **Nakshathra-Padha** or the **stellar** quarter, at birth, **and** the lord of the Dhasa pertaining to the quarter and his sub-periods. (Vide tables annexed).

EFFECTS OF THE DHASAS.

Dhasa of the Sun -**This** has an evil influence. It causes loss of friends, offspring and wife, besides loss of independence **and** disease." The parents also will be adversely affected.

Dhasa of the **Moon**-**This** gives bright' bodily complexion, clothes and jewels. It promotes female offspring; health and comfort.

Dhasa of Mars—**This** indicates loss of land, eye-complaint, trouble by enemies, waste of money and wounds. It also portends the death of the **mother**.

Dhasa of Mercury -**This** bestows lands and wealth and favours development of learning. Marriage, conveyances and progeny are its other blessings.

Dhasa of Jupiter -**This** shows pecuniary gain and gain of landed property and a period of great **happiness**. It is signified by birth of sons, marriage and royal preferment.

Dhasa of Venus **This** **welcomes increase** of all kinds of corn and wealth and promotes offspring and intellectual growth. **Marriages** and the **establishment** of institutions etc. dedicated to public benefit are **its other effects**.

Dhasa of **Saturn**.—**This** causes loss of money, wife and children, besides distress and great fear. The individual is likely to contract disease. It also affects the life of the mother.

THE SUB-PERIODS.

(1) The sub-period of Jupiter of Sagittarius--succeeding that of Mars of Aries causes **fever**. The sub-period of Mars of Scorpio subsequent to that of Jupiter of Pisces shows the; same **effect**.

(2) In the sub-period Of the **Moon** Subsequent to that of Mercury of Virgo, **the person will** lose his mother and other relations.

(3) In the sub-period of the Sun following that of the Moon the person will contract ulcer.

(4) In the sub-period of Mercury of Gemini after that of the Sun, the person's wife shall be seized with illness.

(5) In the sub-period of Mars of Aries after that of Jupiter of Sagittari, the person loses **his** father and other relations.

If the signs in question be occupied by benefic planets in the horoscope of birth the effect will be good ; if by malefics, the issue will be disease or death.

SAVYA.

I. Aswini, Punarvasu, Hastha, Mula, **Puravabhadra** padha.

II: Bharani, Pushya, Chithra, Purvashada, Utharabhadrapadha.

III.. **Krithika**, Aslesha, Swathi, Utharashada and Ravathi.

APASAVYA.

IV. **Rohini**, Magha, Visakha and **Sravana**.

V. Mrigasirsha, Purvapalguni, Anuradha and **Sravishtha**.

VI. Ardhra, Utharapalguni, **Jyeshta** and Sathabis.

Note.—For the Savya order of Dhasas read *from left to right*; for Apasavya, from right to left. For sub-periods of the Savya order *Read down*; for those of Apasavya *Read up*. The **numerals** in black-face type indicate the comencing sub-period of the Dhasa. See Tables 1 to 4.

To fix the period or the remainder of **that** period, at one's birth, according to the tables, note the stellar quarter or the *amsa* (the part) thereof at that moment and the whole Dhasa period pertaining to it. The Dhasa period or the remaining Dhasa period required can be arrived at by the application of the rule of three.

TABLE OF KALACHAKRA DHASAS AND BHUKTHIS No. 1.

		Mars of Aries	Venus of Taurus	Mercury of Gemini	Moon of Cancer	Sun of Leo	Mercury of Virgo	Venus of Libra	Mars of Scorpio	Jupiter of Sagittari	V. Aries
I	Aries	7	16	9	21	6	9	16	7	10	VI Sagittari
III	Sagittari										
1st quarter. 100 years.		Y	M	D	Y	M	D	Y	M	D	
Mars	0	5	26	1	1	13	0	7	17	1	5 Mars
Venus	1	1	13	2	6	22	1	5	8	3	4 Venus
Mercury	0	7	17	1	5	8	0	9	22	1	5 Mercury
Moon	1	5	19	3	4	10	1	10	20	4	5 Jupiter
Sun	0	4	6	0	9	18	0	5	12	0	6 Sun
Mercury	0	7	17	1	5	8	0	9	22	1	5 Mercury
Venus	1	1	13	2	6	22	1	5	8	3	4 Venus
Mars	0	5	27	1	1	13	0	7	17	1	5 Mars
Jupiter	0	8	12	1	7	6	0	10	24	2	1 Jupiter
II Leo.		Mars of Scorpio	Venus of Libra	Mercury of Virgo	Moon of Cancer	Sun of Leo	Mercury of Gemini	Venus of Taurus	Mars of Aries	Jupiter of Pisces	IV Cancer
		7	16	9	21	5	9	16	7	10	

4th quarter. 100 years.

TABLE NO. 2

	I Taurus	Saturn of Capri- corn 4	Saturn of Aquarius 4	Jupiter of Pisces 10	Mars of Scorpio 7	Venus of Libra 16	Mercury of Virgo 9	Moon of Cancer 21	Sun of Leo 5	Mercury of Gemini 9	V Taurus VI Capricorn
		Y M D	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D
2nd quarter. 85 years.	Saturn	0 2 8	0 2 8	0 5 19	0 3 29	0 9 1	0 5 2	0 11 26	0 2 25	0 5 2	Saturn
	Saturn	0 2 8	0 2 8	0 5 20	0 3 29	0 9 1	0 5 3	0 11 26	0 2 25	0 5 3	Saturn
	Jupiter	0 5 19	0 5 19	1 2 3	0 9 27	1 10 18	1 0 21	2 5 19	0 7 2	1 0 21	Jupiter
	Mars	0 3 29	0 3 29	0 9 27	0 6 27	1 3 24	0 8 27	1 8 23	0 4 28	0 8 27	Mars
	Venus	0 9 1	0 9 1	1 10 18	1 3 24	3 0 4	1 8 10	3 11 18	0 11 9	1 8 10	Venus
	Mercury	0 5 2	0 5 2	1 0 21	0 8 27	1 8 10	0 11 13	2 2 20	0 6 10	0 11 13	Mercury
	Moon	0 11 26	0 11 26	2 5 19	1 8 23	3 11 13	2 2 20	5 2 8	1 2 25	2 2 20	Moon
	Sun	0 2 25	0 2 25	0 7 2	0 4 28	0 11 9	0 6 11	1 2 25	0 3 16	0 6 11	Sun
	Mercury	0 5 2	0 5 2	1 0 21	0 8 27	1 8 10	0 11 13	2 2 20	0 6 10	0 11 13	Mercury
11 Virgo	Saturn of Aquarius 4	Saturn of Capri 4	Jupiter of Sagittari 10	Mars of Aries	Venus of Taurus 16	Mercury of Gemini 9	Moon of Cancer 21	Sun of Leo 5	Mercury of Virgo 9	IV Virgo	

85 years 85 years

TABLE NO. 3.

I Gemini	Venus of Taurus 16	Mars of Aries 7	Jupiter of Pisces 10	Saturn of Aquarius 4	Saturn of Capricorn 4	Jupiter of Sagittari 10	Mars of Aries 7	Venus of Taurus 16	Mercury of Gemini 9	V Gemini
III Aquarius										VI Aquarius
	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D	Y M D
Venus ...	3 1 0 1 4 6 1 11 4 0 9 8 0 9 8 1 11 4 1 4 6 3 1 0 1 8 25	Venus ...								
Mars ...	1 4 6 0 7 2 0 10 4 0 4 1 0 4 1 0 10 4 0 7 2 1 4 6 0 9 3	Mars ...								
Jupiter ...	1 11 4 9 10 4 1 2 14 0 5 24 0 5 24 1 2 14 0 10 4 1 11 4 1 1 1 0	Jupiter ...								
Saturn ...	0 9 7 9 4 1 0 5 23 0 2 9 0 2 9 0 5 23 0 4 1 0 9 7 0 5 6	Saturn ...								
Saturn ...	0 9 8 0 4 1 0 5 24 0 2 9 0 2 9 0 5 24 0 4 1 0 9 8 0 5 6	Saturn ...								
Jupiter ...	1 11 4 0 10 4 1 2 14 0 5 24 0 5 24 1 2 14 0 10 4 1 11 4 1 1 1	Jupiter ...								
Mars ...	1 4 6 0 7 3 0 10 3 0 4 1 0 4 1 0 10 3 0 7 3 1 4 6 0 9 3	Mars ...								
Venus ...	3 1 0 1 4 6 1 11 4 0 9 8 0 9 8 1 11 4 1 4 6 3 1 0 1 8 25	Venus ...								
Mercury ...	1 8 25 0 9 3 1 1 0 0 5 6 0 0 5 6 1 1 0 0 9 3 1 8 25 0 11 21	Mercury ...								
II Libra	Venus of Libra 16	Mars of Scorpio 7	Jupiter of Sagittari 10	Saturn of Capri 4	Saturn of Aquarius 4	Jupiter of Pisces 10	Mars of Scorpio 7	Venus of Libra 16	Mercury of Virgo 9	IV Libra

TABLE NO. 4.

		Moon of Cancer 21	Sun of Leo 5	Mercury of Virgo 9	Venus of Libra 16	Mars of Scorpio 7	Jupiter of Sagittari 10	Saturn of Capri- corn 4	Saturn of Aquarius 4	Jupiter of Pisces 10	V. Leo VI Pisces
I Cancer	III Pisces										
		Y	M	D	Y	M	D	Y	M	D	Y
		Y	M	D	Y	M	D	Y	M	D	Y
86 years. 4th quarter.	Moon	5	1	16	1	2	19	2	2	11	3
	Sun	1	2	19	0	3	15	0	6	8	0
	Mercury	2	2	11	0	6	8	0	11	9	1
	Venus	3	10	27	0	11	5	1	8	3	2
	Mars	1	8	15	0	4	27	0	8	23	1
	Jupiter	2	5	9	0	6	29	1	0	17	10
	Saturn	0	11	22	0	2	24	0	5	1	10
	Saturn	0	11	22	0	2	24	0	5	1	10
	Jupiter	2	5	9	0	6	29	1	0	17	1
86 years. 1st quarter.	Moon	16	1	2	19	2	2	11	3	10	5
	Sun	24	0	2	24	0	2	24	0	6	29
	Mercury	1	0	5	1	1	0	5	1	1	0
	Venus	10	0	8	28	0	8	28	0	8	28
	Mars	27	0	3	27	0	3	27	0	9	23
	Jupiter	1	1	29	0	5	17	0	5	17	1
	Saturn	7	0	2	7	0	2	7	0	5	17
	Saturn	7	0	2	7	0	2	7	0	5	17
	Jupiter	18	0	5	18	0	5	18	0	5	18
II Scorpio		Moon of Cancer 21	Sun of Leo 5	Mercury of Gemini 9	Venus of Taurus 16	Mars of Aries 7	Jupiter of Pisces 10	Saturn of Aquarius 4	Saturn of Capri 4	Jupiter of Sagittari 10	IV Scorpio

ON JENMA-NAKSHATHRA.

CHAPTER XXXIX.

The Signification of the Month—Count the asterisms from your Jenma-Nakshathra to the one under which the Sun enters into the first point of the sign of the zodiac denoted by the month in question. Multiply that number by seven and divide the product by eight. Remainder 1 denotes illness; 2, gain ; 3, travel; 4, loss of independence ; 5, fortune ; 6, wealth ; 7, loss of property ; 0, fear of untimely death.

Jenma-Nakshathra falling on Sunday, Monday, Tuesday, Wednesday, Thursday, Friday and Saturday, respectively signifies travel, good meals, indolence, culture, clothes, good fortune and evil.

Count the asterisms from your Jenma-Nakshathra to the ruling asterism on the day, in question, and to that figure add the number denoted by the ruling Thithi, at the time, as also that denoted by the day of the week counting from Sunday, and the number of the rising sign counting from Aries; divide the total by eight. Remainder 1, shows disease; 2, gain; 3, travel; 4, loss of independence ; 5, gain of money ; 6, wealth ; 7, loss of property ; fear of untimely death.

To choose your Good Day -To understand the quality and tendency of a day count the asterisms from your Jenma-Nakshathra to that of the day in question, and to that number add the number denoted by the Thithi of the day and also that of the week-day counting from Sunday. Multiply the total by four and divide the product by nine, Remainder 1, signifies uneasiness ; 2, splendour; 3, evil ; 4, gain ; 5, corn ; 6, frenzy : 7, rambling ; 8, danger to life ; 9, uneasiness.

INCOME AND EXPENDITURE.

Add the period of the lord of the sign occupied by the Moon, **at** birth, to the period of the lord of the year, multiply the total by three **and** divide the product by 15 adding 3. The remainder **represents** the profit for the **year**.

Multiply the said *remainder* by 3 and divide the product by 15, adding 5. The remainder **represents** the expenditure.

The Dhasa periods (for purposes of this chapter) of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn are respectively, 6, 17, 8, 17, 19, 21 and 10 years.

Count the signs **from the** rising sign at the time when the Sun **enters** into the first point **of** Capricorn to your ascendant, at birth. Multiply the total by 3 and divide the product by 8, **adding** \$. The remainder (1) shows profit, (2) expenditure, (3) health, (4) indisposition, (5) happiness, (6) discomfort, (7) uneasiness (8) stability.

ON SANKRAMA OR SOLAR INGRESSES.

CHAPTER XL.

Sankrama or Sankaranthi, in **common parlance**, means solar ingress, that is, the entry of the Sun into the first point **of** a sign of the **zodiac**. This phenomenon takes place every month, but of all the solar **ingresses**, the most important are **those** into the four cardinal movable signs Aries, Cancer, Libra **and Capricorn**.

The influence and effects of Sankaranthi are judged from the **gait**, bed, seat, bath, **weapon**, meal, **conveyance**, the time and place, perfumes, flowers, clothes **etc**, of the deity known as Sankaranthi Devi.

Sankaranthi in the forenoon signifies destruction; at noon, grief; in the after-noon, well-being; and at night, prosperity.

Sankrama in **the** forenoon portends bad time for **Kshatriyas**; at noon, for **Brahmanas**; in **the** afternoon, for **Vaisyas**; at sunset (between 4-30 and 6 P. M.) to **Sudras**.

Devils and apparitions are adversely affected by Sankaranthi occurring at **Pradhosha** time; the Rakshasas encounter **evil** if it occurs at dead pf. **night**; Sankaranthi after midnight shows ruin to dancers; at daybreak, it affects shepherds; and at twilight time, the **Linghayats**.

Sankaranthi into the sign Aries during day time creates unrest and a rise in prices.

Sayanam:—Sankaranthi into **Taurus**, **Virgo** and **Capricorn**.

Prayanam:—Sankaranthi into **Sagittarius**, **Pisces** and **Aries**.

Asanam:—Sankaranthi into **Libra**, **Gemini** and **Aquarius**.

Sthithi:—Sankaranthi into **Scorpio**, **Cancer** or **Leo**.

"Prayanam" denotes war; "Asanam" signifies well-being; "Sthithi" gives treasure-trove; "Sayanam" causes annihilation of all sins, subject to the above rules.

Sankrama on a **Sunday** signifies **meagre** rainfall; on **Monday**, **prosperity**; on **Tuesday**, **unrest** and **pestilence**; on **Wednesday**, **storm**; on **Thursday**, **growth** of **medicinal herbs**; on **Friday**, **rainfall**; on **Saturday**, **universal calamity**.

The Outfits of Sankaranthi **Devi** She makes use of eleven conveyances, *viz*; the Lion, the Tiger, the Swine, the Ass, the Elephant, the Buffalo, the Dog, the Camel, the Sheep, the Bull and the Cock during the eleven **Karanast**

[†] The astrological terms in this chapter are explained in Ch. 33

in the order in which these are mentioned. For the eleven Karanas, the Devi handles the Veena, the **sword**, a white lotus, missile, bow, scales, snake, trident, discus, hook and firebrand, one after another in the order in which they are **given**. Her *Feed* consists of a mess of milk and rice, an admixture of milk **and** sugar, curd, **mango**, fruit, *apoopam* (a sweet cake of circular shape formed of a mixture of equal quantities of flour and sugar, and **prepared in** ghee). She also abstains from food. Her meal varies with each of the first ten Karanas. Milk and rice, boiled mixture of milk and sugar, mangoes, saffron-coloured **rice**, ripe fruit, unripe fruit, *apoopam*, mess of gram and rice, food of the colour of red ochre, and **water**. On the eleventh Karana she abstains **from** food. Her *Weapons* for the eleven Karanas are the pestle, *Pindipalam* (an iron bar wielded with the hand for delivering heavy blows), scimitar, stick, bow, lance, spear, fetters, snare, missile and arrow. Her *Integuments* on those days are, respectively, white cloth, red cloth, clothes of different colours, gold-coloured cloths, woollen cloths, rags, leaves, rushes/barks of trees, bodice and new cloths. She perfumes her body with sandal, saffron powder, ashes, **bezear**, musk, **saffron-coloured** sandal, crimson-coloured sandal, saffron **and** black pigment. She decorates herself with *Punnaga*, *Karnikara*, *Bhilva*, *Mallica*, *Swarnakethaka*, *Patala*, *Asoka* etc and other flowers.

Corals, pearls, gold, sapphire, diamond, ruby, topaz, lazuli, mica, **Sooryaprabhai** are her favourite ornaments **for** the Karanas.

If the rising sign at the time of **Sankrama** be **Aries** or **Taurus**, the **face of** Sankaranthi will be in **Leo**; if the rising sign be **Gemini** or **Cancer**, sign **Pisces** will be the **face**; if **Libra** or **Virgo**, the **face** will be in **Capricorn**; if **Sagittarius** or **Scorpio**, it will be in **Aquarius**. Resting and sleeping over **Karajam** and seated upon the **Karanas**,

Bhava and Palava, with Kowlava **and** Thaithula to stand upon, **Sankrama** Devi traverses Sakhunam and the other Sthira Karanas. Her rest and sleep signify fall in prices ; sitting shows normal condition ; standing indicates rise in the **prices** ; her locomotion portends **famine** prices.

The **Significations**--**San krama** on (1) Sunday is disastrous to **cows** ; (2) Monday shows bad time for Vaisyas J (3) Tuesday causes suffering to **thieves** ; (4) Wednesday indicates evil to **kings** ; (5) Thursday, to Brahmanas; (6) Friday afflicts **cows**; (7) **Saturday** denotes disaster to people of other castes. As regards *Conveyances*, the lion signifies fear on the part of **kings**; the swine **shows** damage to paddy crops; the ass denotes disaster to Vaisyas ; elephant shows distress everywhere ; **the** buffalo indicates trouble to Sudras; the cock shows a bad time for **elephants** ; the horse portends ruin to atheists and to hunters; the sheep denotes ruin of **Mlechas** ; **the** bull affects shepherds. Of her *Weapons*, **the** Veena signifies **well-being**; the sword **foretells** a terrible **war** ; the white lotus is a sign **of prosperity** ; missile causes great **fear** ; the scales indicate **affliction** ; the serpent shows **fever** ; the trident, rebellion ; the discus denotes fear, of fire ; the firebrand and **hook** **predict** universal **prosperity** of a very high order ; the pestle portends devastation of **kingdoms** ; sword and arrows in both hands show disease; clubs indicate waste of **lands** ; a lance in the hand causes damage to crops; spear, fetter, hook and arrow **signify** disaster to cows. With regard to **her Feed**, the **rice** and milk fore-show ruin to cattle; milk and sugar **indicate** **disease**; flour shows the same **effect** ; saffron-coloured rice brings fever; fruit proves disastrous to **orchards** ; vegetable **meal** indicates luxuriant growth of **paddy** ; *Apoopam* gives carbuncle ; white cooked rice **foretells** famine; food of the color of ochre shows damage to **crops** ; water denotes contamination of all waters ; the Devi's abstinence **from** food favors a condition of prosperity all **round**.

THE ANNUAL HOROSCOPE.

CHAPTER XLI.

*The lord of **the** day on which the Sun **enters** into the first point of Aries is the King of that year ; the lord of the day on which the **Sun** enters into the first point of Taurus **is** his **Minister** ; the lord of the **day** on which the Sun enters **into** the first **point** of Cancer is the Lord of Paddy **crops** ; the lord of the day on which the Sun enters into the first point of Libra presides over all Fruits and Vegetables ; **the lord** of the day on which the **Sun** enters into the first point of Capricorn presides over the Mineral kingdom. The **lord of the day** in the month of Jyeshta when the Sun enters asterism Ardhra **is** the Regent of **Clouds** ; the lord of the day when the Sun enters into the first point of **Sagittarius presides** over all kinds of **Corn** ; the **lord** of the **day** on whjch the Sun enters into the first point of Gemini **controls** all kinds of Fluid.

Influences of the Lords of the **Year**—**The Sun** as the **Lord of** the year foreshows tension of feeling among kings, danger by thieves and by fire.

The **Moon** **signifies** universal rain, abundant growth of all kinds of **corn** and happiness and prosperity all round.

Mars indicates little rainfall. There will be trouble by **thieves and** by fire, and kings **will** be **at** daggers drawn.

Mercury **denotes insufficient** rain and unsatisfactory crops. If **rainfall** be sufficient, it will be local. There will be much distresson account of storms and fear also will **prevail**. The planet also indicates a big battle.

Jupiter, as the lord of the year, affords a felicitous time for **sacrifices and** other **functions** of Brahmanas ; kings will not **swerve** from the path of virtue; there will be prosperity **and** contentment all round and freedom from disease.

* See Introduction for the Lords of the days of the week.

Venus signifies satisfactory rainfall everywhere and luxuriant **crops**. Cattle will be in **good** condition and will yield abundantly. There will be general contentment.

Saturn shows poor rainfall and trouble by fire and by thieves. There will be a general tendency to commit acts of sinful nature.

The influence of the **Ministers**—The Sun radicates rancorous feeling among kings, poor rainfall, scanty harvest and a general tendency to acts of unrighteousness.

The Moon predicts **good** rainfall, **luxuriant** growth, health and general well-being and prosperity.

Mars shows a tendency on the part of **kings** to acts of injustice ; there will be little rain ; trade will **sink** and people will suffer by means of weapons and by fire.

Mercury denotes ill-feeling among kings and distress by **storms** ; rainfall and agricultural **growth** will be middling.

Jupiter promises luxuriant growth of **all** kinds of corn, general happiness and contentment; cows will be in good condition **and** their yield of milk satisfactory.

Venus promotes devotion between **husband** and wife, growth of all kinds of corn and the cow's yield of **milk**.

Saturn gives **poor rainfall** and poorer agricultural yield. He indicates bad **days** for people and cattle. Mlechas will feel exalted.

Lords of Agricultural **growth** The Sun Signifies a goodly yield of white-grains and grains having the colour of conch.

The Moon promises a luxuriant **growth** of wet and dry crops and robust growth of **trees**.

Mars shows abundance of red paddy, big paddy and grams of all sorts. The planet favours cultivation of gravel soil.

Mercury indicates poor rainfall and scanty agricultural growth. The rainfall will be very light and people will be in a state of anxiety.

Jupiter shows luxuriant growth, impartial administration of justice by kings and goodly yield of cow's milk.

Venus **indicates** fertility of white soil and profuse growth of white grains.

Saturn **favours** the growth of **sesamum** and black gram ; choose black soil.

Lords of **Fluid**—The Sun denotes rise **in** the price of ghee, oil, honey and other sweet substances.

The Moon shows rise **in** the price of ghee., oil, honey, sugar, milk, curd, and **sugarcandy**. She promotes **general** health.

Mars indicates rise in the price of black mustard, salt, ghee, sesamum, oil and sugar. There will be danger by fire in villages.

Mercury signifies a goodly yield of cow's milk, fertile growth of all kinds **of** corn ; rulers will be just.

Jupiter **favours** the growth of all succulent products. There will be plenty of rain and cow's milk.

Venus shows universal rainfall and excellent growth of products that are sweet.

Saturn gives **very** poor rainfall, poor crops **and** **scanty** growth of juicy products, grains and corn. **Mlechas** will come to prominence.

Lords of Metals and Minerals The Sun indicates dearness of lead, **zinc**, musk and sapphire.

The Moon signifies increase Of camphor, **sandal**, white clothes, pearls, gold, saffron-powder and flowers.

Mars gives increase of corals, gold, **crimson-coloured** gems and red clothes.

Mercury indicates development of pearls and other shell products, gold, emerald and saffron-coloured clothes.

Jupiter favours camphor, saffron, musk and sandal.

Venus brings up diamonds, gems, pearls, **cardamons**, cotton and silver.

Saturn indicates increase of metals, lead, tin, musk and sapphire.

Lords of Clouds - The Sun shows great **fear**, small profits, sporadic rains arid growth of unhealthy wild corns.

The Moon favours good **rain**, agricultural prosperity, increase of all kinds of corn **and** plenty of **cow's milk**.

Mars causes storm, high prices, scattered rains and growth **of** black corns.

Mercury signifies moderate rain and adequate harvest. Much damage by storm **and** rain **is** likely in the Central Provinces.

Jupiter favours luxuriant growth and prosperity everywhere and **sufficient** yield of cow's **milk**.

Venus promises **good** rainfall, fruitful trees and **general** prosperity, **besides** satisfactory yield of cow's milk.

Saturn promotes the growth of sesamum **and** moderate rainfall and even that, **only** here and there.

Lords of **Grains**—The Sun shows scanty rain and consequently very little growth, slight fall in prices and growth of unhealthy **or** **poisonous** grains and a period of anxiety.

The Moon produces good rainfall and general prosperity, goodly yield of **cow's** milk, peace of mind and freedom from disease.

Mars denotes poor yield, high prices, growth of bad corns and fertility of red soil.

Mercury **gives** poor **growth** of corn and fruit and meagre rainfall, and that only in some places.

Jupiter favours universal rain, fertility and good yield of cow's milk.

Venus signifies much rain, and **growth**, immunity from illness.

Saturn **denotes** scanty rain, here and **there**, a period of famine and great anxiety. Black soil proves fertile.

INTERPRETATION OF DREAMS.

CHAPTER XLII.

Happy **Dreams**—To dream to behold the brilliant Sun or the Moon signifies speedy recovery from all afflictions, to be followed by good fortune.

To dream to catch hold of the Solar or the Lunar system foretells the acquisition of dominion.

To dream to behold a large fruit-bearing **tree**, a smiling forest, or a mountainous jungle presages fortune. To dream to climb up any of these shows good-luck.

To dream to mount a large tree full of fruit, such as the mango, the tamarind, the **betel-nut**, **the strawberry**, the cocoanut etc, or gathering the fruits thereof foreshows acquisition of riches.

To **dream** to climb anything except a sacrificial post, an ant-hill, or, a white tree indicates progress.

To dream to feel sucking up **the** sea without any **agitation** or a full river **to** appease thirst, indicates acquisition of dominion.

To dream to cross a river or the sea indicates complete shaking off of all causes of fear at the very end of the dream.

To dream to behold a rising sea or a river foretells acquisition of great wealth or dominion.

To dream to **behold** parents, sons, Brahmanas, friends or relations foretells increase of affluence.

To dream to drink toddy and indulge in sexual intercourse with one of unsuitable rank foretells the approach of happy days.

To dream to behold a virtuous person, handsome .. id dressed in white silk, **foretells** pecuniary gain.

To dream to come in contact with the caul of a man, crow or fish, with flesh, blood or prostitute foretells acquisition of immense riches.

To dream to behold a lady perfumed **with** scents and garlands, wearing white clothes and getting on to the bed **predicts a high degree of affluence.**

To dream to see a virgin or a Gouri (girl of ten years of age) holding a lotus predicts fortune in the hear future.

To dream **to behold** a king, **horse**, gold, bull or **cow**, predicts the prosperity of the **family**.

To dream to behold a crane, cock, beast, wild tree or a **golden-coloured** bird shows **fortune**.

To dream **to behold** a lofty dais **or** a king, **universally respected**, or to hear a conversation among the Devas, foretells prosperous days.

To dream to construct a house **or** a pial, or to do honor to the race or family, to **plant a tree**, **or** cultivate a farm, foretells settlement to a position of honour.

To dream to receive *Nymphaea alba* (a waterplant) lotus, **white** garland, jewel or *ahil*, shows happiness.

To dream to see dung, excrement or mango fruit, foretells fortune.

To dream to drink the juice of the Soma **plant** **or** toddy, or, to behold a Brahmana, foretells monetary gain.

To dream to ride alone in a car, drawn by a bull or a horse and to feel riding so, foretells fortune.

To feel in a dream seated on a plank, in a lounge, a car, a conveyance **or** on the shoulders of a man, foretells opulence.

To dream to bite the leg, hand **or** head **of any beast** foretells increase of fortune.

To dream to be bitten by a **white** snake, in the right hand, foretells prodigious gain in ten days.

To dream to **feel** drinking milk copiously, at the end of a dream, foretells acquisition of a large sum of money.

To dream to bleed from snake-bite or the bite of a dog, predicts the approach of fortune.

To dream to **behold** your head cut off and weltering in blood, foretells gain of money and increase of health.

To **dream** to behold your youth transformed into old age shows eminence. It also prolongs life.

To dream to behold a flag floating in one's land **fore-tells** success and gain of money etc.

To dream to behold a gold umbrella bedecked with white garlands and approaching from the **sky**, foreshows the acquisition of dominion.

To dream to behold the images in a temple decorated with white garlands is good fortune.

To dream to behold Brahmanas, white clothes and white cows, it may be but once, shows success.

To dream to behold gold, silver, weapon, white lotus or jewel, foreshows happiness and perhaps also **dominion**.

To dream to behold a huge heap of corn, a store of **Samai** (*panicum*) bronze or a house enveloped in flames foretells fortune.

To dream to feel itched **on** account of golden coloured vermin signifies health, increase of wealth and products.

To dream to see one's self transmuted into gold, signifies **dignity**; it also prolongs life.

Sprouts, Conch, discus, creeper, fan, **Chamara**, blood, **f**^{at} full of water, ghee, Payasam (a **sweet**: admixture of **milk** and sugar), mango, milk, sugar, curd, the sea, river, or, mango and other fruits, cooked rice or **flesh**—to dream to behold **or** taste any of these, or, to hear the Vedas chanted, shows gain of money.

To dream to be in the society of Deities, Brahmanas, Guru, the learned and the *Sadhu* (one absolutely good in word, thought and deed), or to be steeped in blood, flesh, dung or excrement, or, to smear the body with these; to be bitten by a snake, stung by a scorpion, to be speaking to a Deity, a Brahmana, a Guru or a lady—all these forebode something good.

To dream to receive money, corn, betel, nut, cooked rice, etc., to eat rice, or, to bathe one's self in milk, foretells pecuniary gain.

To dream to mount a carriage, palanquin, elephant, car, pial, or a good tree, shows gain of grains.

To dream to get into bondage indicates health.

BAD DREAMS.

To dream to see a dog, fox, vulture, devil or a black worm portends grief.

To dream to behold a crow, eagle, vulture, devil or Rakshasa lighting upon a banyan tree or falling therefrom, denotes sorrow.

To dream to behold black vermin or a black cow, ascending a tree, or, to dream to come in contact with them denotes intimidation.

To behold a horse, camel, car, buffalo, dog or a dark woman, portends misery.

To dream to behold a place where Deities dance, laugh, weep and pat one another on the shoulders and run, portends the destruction of that place.

To dream to see a woollen cloth, silver dice, lump of iron, sesamum, swine, cat, **phastata* foreshows death.

To dream to embrace a woman wearing a red cloth and perfumed with sweet scents portends death that very night.

* In Tamil, *Karunguvalai*.

To dream to go southward holding by hand a dark woman dressed in red and decorated with a red garland foreshows death.

To behold at the end of the dream a tawny woman with hairs growing upward shows the death of **the** subject or **his master**.

To dream to behold a *Chandala*, one abandoned, or a Mlecha or anybody of low caste, a crow, a cruel beast or a black cobra shows death.

To dream to feel smearing the body with honey, ghee or oil indicates disease.

To dream to come in contact with a monkey or swine or any **animal** that has the teeth or **the horns** for **weapon** shows great **peril**.

To dream to see a waterpot smashed forebodes **grief**.

To dream to see stars falling, of, the Sun and the Moon bereft of light, forebodes grief or death.

To dream to behold a tank, a river or the sea dried up, shows pecuniary **loss**:

To dream to smear the body With oil or saffron signifies leprosy, besides affliction by a dog, a cow or a **slaven**.

To dream to behold the teeth shattered or falling indicates mental pain, loss of relations and danger.

The Effect of Dreams during **the 1st** quarter of the night will be realised in a year ; that of dreams of the 2nd quarter, in six months ; the influence of dreams in the 3rd quarter will be evident in a month ; dreams before dawn will be realised in twelve days ; dreams before **sunrise** announce their effects in a day.

If there be two dreams, the effects of the latter alone will prevail. It is **well** to go to sleep after an evil **dream** ; this **should** be divulged. Good dreams, however, should always be kept secret.

SREEJAYANTHI.

CHAFER XLIII.

I next **proceed to** give the rules for determining the Sreejayanthi day in the year. Sri Krishna was **born** unto Dhevaki **under** sign: Taurus and **asterism** Rohini on **Wednesday—Ashtami** of the dark half of the month of **Sravana**, coinciding **with** Harshana **Yoga**:

There are **two orders** of Jayanthi according to sages. The one is called Suddhai and the other, Viddhai. Those whose goal is **Moksha** (release from birth and death, and attainment of ineffable **beatitude**) should follow Suddhai system and avoid the other.

Viddhai—This term denotes the combination of Sapthami **and** Ashtami with asterisms Krithika and Rohini on **one and** the same day. No fasting is ordained for this day nor for **the** day during which Sapthami ends and Ashtami begins **and** Rohini follows Krithika—**two** Ghatikas after sunrise. {The idea is **that** the ending moment of **Sapthami** should be **before** Sooryodhaya *i.e.*, two Ghatikas before sunrise, in which case alone fasting is considered meritorious.)

The combination of asterism Rohini with Ashtami, Navami or Dhasami without Vedhai signifies Jayanthi.

Suddhai—This denotes Ashtami and Navami **synchro-** nising with Rohini and Mrigasirsha.

In this **way**, in all cases in which either the *month*, or **the year** is of the essence of an auspicious time, where two Thithis occur **on** the same day the latter of the two **should** be chosen. A Thithi coinciding with Sankaranthi is unfit for **all** devotional affairs. It is, nevertheless, **to** be preferred **to** the Sapthami ruled by asterism Krithika.

Sreejayanthi—The incarnation of **Vishnu** was at Moonrise on Ashtami of the dark fortnight under asterism Rohini in the month of Sravana. The birth of the Lord Krishna is known as Sreejayanthi.

Fasting on Sreejayanthi is **fruitful** of all kinds of blessings to the devotee. Free from **all** terrestrial **desires** and **attachment**, he **should** worship Sri Krishna **on** that day, at *Moonrise* and, before *Paranai*: **Pancharathras**, (**Vaishnavas**) Deekshithas (those who **perform** sacrifices) and devotees of Vishnu should partake of the same feast (*Paranai*) **in** company **with** **other** Bakthas. Those who keep fast out of pure devotion to God, free from **material** considerations, should have *Paranai* **at** night. Those who seek worldly advantages, through observance of **Sreejayanthi**, should have their *Paranai* **at the** end of the Thithi.

In the Brahma **Sambitha**, Pithamaha says to **Naradha**:— " That vow by **the** observance of which man attains the objects of all his desires is Sreejayanthi, or, the day of the **incarnation** of Lord **Sri** Krishna into the **world**. For the destruction of the wicked who are a burden- Upon earth and for the protection of the virtuous, **Sri-Krishna** was given birth to by Dhevaki at *moonrise* when the Moon was in the fourth quarter of asterism Rohini, con- ciding with Harshana Yoga and Kowlava Karana, on Ashtami of the dark fortnight of the **lunar** month of Sravana, at the time when the rising sign was Taurus, with Jupiter and Rahu in Cancer, the Sun in Leo, Mercury in Virgo, Saturn in conjunction with Venus in Libra, and Mars and Kethu located in Capricorn. To abstain from food and worship the Lord on the day of his **incarnation**, every **year**, subdues all sins. Having performed his daily ablutions, the devotee should stand in devotion before the image of the Lord, duly installed on a pedestal, and **pronounce** the following prayer:— " Oh! Lord of Lotus Eyes ! By solemn observance of the vow of fasting and of

fixing my mind on Thee on this, the day of Thy incarnation, I Thee adore. I break my fast next morning. Accept this humble token of **my** devotion, and give me **Oh !** Lord, Thy blessings divine." Then follows the **regular** Pujah with offerings of **sacred** flowers and **fruits**—to be concluded by silent meditation upon Sri Krishna, Balarama (his brother), Vasudeva (father), **Dhevaki** (mother), Nandhagopa (foster-father) and **Esodhai** (foster-mother). This over, the devotee should turn to the rising Moon and offer *Arghya* with water of **the** tender cocoanut, arid cooked food and address the following prayer:— "Oh ! Thou Emanation from the Ocean of Milk, **Thou, born** of the eyes of Athri ! may this *Arghya* find favour with Thee and with the Goddess Rohini, by Thy **side**!" These devotional services should be **crowned** by the **worship** of Sri Krishna (in the manner ordained by the *Sastras*) with offerings of food **and** the fruits of the season. Sleep being forbidden, the devotee should spend the night in meditation on the Deity. The following morning, he should entertain the devotees of Vishnu at *Paranai*.

THE KRITHIKA FESTIVAL.

CHAPTER XLIV.

At sunset on the Full-Moon day ruled by asterism Krithika when the Moon is located in Taurus and the Sun in Scorpio, every house should be adorned with lighted lamps. The Full-Moon is the fundamental signifier of this festival whether the ruling asterism, at the time, be Bharani or Rohini. Any other time, (than the Full-Moon) for celebrating this festival will **adversely affect** the **king** and the **country**. The appropriate time for illumination is about **sunset**—when the Sun is on the sensible **horizon**.

The twilight **time**—**the** time when the Sun is less than about 18° below the **horizon**—**is next** in importance. No illumination should be started later.

Pradhosha on the • Full- **Moon** day is also auspicious for lighting if the **ruling asterism** be free from **Vedhai**. So says Brahmaadeva.

For **making** gifts of lighted lamps choose the interval between the Full-Moon and Prathamai provided the **Moon** does not decrease during the time. So says **Brihaspathy**. The *first two Ghatikas of Prathamai* are, in strength and quality, as good as Pournami (**Full-Moon**).

Pournami (**Full-Moon**) is **considered** free from **Vedhai** when its ending moments coincide with Pradhosha. It is also a fortunate time for making gifts of **lighted lamps**. These gifts should be made during increase of the **Moon**, for then it bestows prosperity **on** the king and his country. Gifts during decrease of the **Moon** produce an adverse effect.

If the last Ghatika of Chathurdhasi synchronise with the first part of Pradhosha, the Pournami is considered to manifest the adverse quality of Rikthai. If, in the previous evening, Pournami has the **Vedhai** of Chathurdhasi the gifts should be made during Prathamai even if the Full-Moon does not prolong to the next day. If Pournami exists in the two evenings, the second should be chosen. If two Pournamis occur during the month, then also the second should be **chosen**.

All public buildings, such as **temples**, palaces, Sabahs, and holy places should also be illuminated with lamps of varying sizes, even if there be lunar eclipse on “the Full-Moon day ruled by Krithika, when the **Moon** is in Taurus.”

Even if ast. Krithika does not co-exist with the Full-Moon, there should be illumination. The celebration of this festival, as Ordained by the **Sastras**, **bestows** prosperity **upon** the king and the **country**; there will be no failure of rainfall and no epidemics. The people will live in health, happiness and contentment everywhere.

THE EKADHASI.

CHAPTER XLV.

On the cooked rice consumed on **the** Ekadhasi day subsist all sins such as the murder of a Brahmana.

All persons between eight and eighty **years** of age should abstain from food on the Ekadhasi days. **of the** bright and dark fortnights. He who eats **on the** Ekadhasi days kills his parents, a Brahmana and his Guru. But **‡ Paranai** on Dhwadhasi should not be given up even for reasons of great festivity, **trouble**, or pollution relating to birth or death.,

If, at **t Arinodhaya**, **there is any part** of Dhasami. there should be no fasting on that day.

If Dhwadhasi touches the days of Ekadhasi and **Thrayodhesi** Thithis. fasting **should** be kept on the day which is wholly Dhwadhasi, and the *Paranai* on the Thrayodhasi day, when Dhwadhasi ends. Even if the duration of Ekadhasi be less than that of Dhwadhasi, fasting on the latter Thithi bestows **good**.

Sampoorna Ekadhasi Ekadhasi that exists two **Muhoor-thas*** before sunrise is called **Sampoorna** Ekadhasi. Grahasthas should fast on this day.

A person physically unable to fast may depute his wife or his knowing son to observe Ekadhasi for his **sake**. The reward for fasting is only attainable by complete **abstinence** from food for the whole day (24 hours). People realise all their cherished desires for wealth, progeny, teaven or Moksha through fasting on the Ekadhasi day.

Death-day anniversary of father or of mother should not be performed on the Ekadhasi d^h ; it should be put off to the next Thithi, Dhwadhasi, Sraddha (death-day

[†] The 4 Ghatikas before Sunrise. *A hoorta is 4S minutes.

aniversary) performed on the Ekadhasi day does not find favour with the Pitrus. Sraddhas should not be performed on Ekadhasi days any more than they can be on days of pollution.

A person under pollution should, as usual, have his bath on the Ekadhasi day, mentally worship Vishnu and keep fast. This **rule applies** also to women Who should abstain from food on Ekadhasi, though they may happen to be menstruous at the time. The *Paranai* on the next day should be had before the end of the Dhwadhasi, however short the duration of that Thithi may be. If the duration of the said Thithi be very short, the daily mid-day religious **services** may be done along **with** those of the morning. If, under unavoidable circumstances, the *Paranai* has to be put off, plain water at least should be taken in lieu of food within the specified time. The Lord Sri Krishna says " He who swallows food on **Utthana**, **Sayana** and **Parivartha** Ekadhasis sends **Salya** into my throat."

In all cases of uncertainty as to the exact day for fasting, it is better to abstain from food on Dhwadhasi day and breakfast on the next.

Those who seek material prosperity should not have *Paranai* on **Thrayodhasi day**; not so for **Nish-Kama** Yogis who, by abstraction of mind from all worldly desires, attain Moksha.

APPENDIX.

Abdhapoorthy.—Completion of the 1st year of the child.

Arghya.—Offering of water to a Deity in the act of worship.

Asterisms.—The following is a list of the 27 asterisms (used in Astrology) with their English names:—

Aswini	...	...	...	b. Arieties
Bharani	...	...	...	35. Arieties and Musca.
Krithika	...	...	...	y. Tauri, Alcyone.
Rohini	...	...	...	a. Tauri, Aldebaran.
Mrigasirsha	...	...	...	p. Orionis.
Ardhra	...	...	...	a. Orionis.
Punarvasu	...	...	...	b. Gemini, Pollux.
Pushya	...	...	...	8. Cancer.
Aslesha	...	...	...	d. Hydrael.
Magha	...	...	...	a. Leonis, Regulas.
Purvapalguni	...	...	...	8. Leonis.
Utharapalguni	...	...	...	b. Leonis.
Hastha	...	...	...	d. Corvi.
Chithra	...	...	...	a. Virginis Spica.
Swathi	...	...	...	a.. Bootis, Arcturus.
Visakha	...	...	...	i. Librae:
Anuradha	...	...	...	s. Scorpionis.
Jyeshta	...	...	...	a. Scorpionis, Aritares,
Mula	...	...	...	l. Scorpionis.
Purvashada	...	...	...	s. Sagittari.
Utharashada	...	...	...	s. Sagittari.
Sravana	...	...	...	a. Aquilae, Atair.
Sravishtha	...	...	...	b. Delphin.
Sathabis	...	...	...	n. Aquarii,
Purvabhadrapadha	...	...	...	6. Pegasi.
Utharabhadrapadha	...	...	...	r. Pegasi Andromedae
Revathi	...	...	...	5. Piscium.

Days of the Week and their Lords.—See Introduction.

Dhatus.—The division of a man's life which is under the influence of a planet.

Ascendant.—The rising sign at the time of birth—*see Lagna*, Radical.

Apoklimus.—The 3rd, 8th, 9th, and 12th houses from the rising sign.

Asthangathas.—Planets located within a particular degree of the Sun are *Asthangathas*. The Sun obscures such planets so that they lose their power. In direct course this obscuration takes place as follows :—

Moon	within 12 degrees from the Sun.
Mars	Do. 17 Do.
Mercury	Do. 14 Do.
„ „ Do.	12 Do. when retrograde.
Jupiter	Do. 11 Do.
Venus	Do. 10 Do.
	Do. 8" Do. when retrograde,
Saturn	Do. 15 Do.

Athichara. - (acceleration) The movement of a planet faster than its mean velocity.

Ayana. - See page 86.

Abijith. - See • Intro.

Common signs.—Gemini, Virgo, Sagittarius and Pisces.

Conjunction.—The location of two or more planets in the same longitude. Conjunction is very powerful if the planets be in the same degree and minute.

Degree of main Exaltation of Planets. - See page 40.

Dignities.—A planet is dignified when it occupies its own house, its **Moolathrikona** or **Exaltation**, aspected by a benefic, unaspected by a malefic, when it is not retrograde and when it is increasing in light.

Figure.—A diagram representing the heavens ; a horoscope or other *Chakras*.

Fixed Signs. — Taurus, Leo, Scorpio and Aquarius.

Go-charam.—The configuration of planets at any given time.

Houses.—The twelve divisions of the Zodiac.

Jenna-Nakshathra. -The asterism ruled by the Moon at birth of a person is his- .

Lagna. —The rising sign at the moment of birth or at the commencement of a function.

Latitude. The distance of a planet from the Equator.

Longitude. The distance of a planet from the first point of Aries.

Lord. -A planet to whom a sign belongs and where he is most powerful. The Moon and Venus, though female planets, are also denoted by the word 'Lord.'

Lunar and Solar months. — See page 60.

Moolathrikona Signs of Planets. See page 119.

Movable Signs. -Aries, Cancer, Libra and Capricorn.

Mokshu.—Liberation from earthly desires and possession of Divine Bliss.

Monulya. -Frustration —See page 197.

Nakshathra-pudha.—The stellar quarter.

Nithya Yoga. -See Foot-Note, Page 206.

Panapara. — The 2nd, 5th, 8th and 11th houses from the Lagna.

Planetary Aspects.—All planets throw a full aspect to the 7th house. The 4th and 8th houses are aspected with three quarters of a sight; 5th and 9th houses with half a sight; 3rd and 10th houses with quarter sight. Of the planets aspecting with a full sight the Sun, the Moon, Mercury and Venus are the strongest. Of the planets aspecting with half sight, Jupiter is the strongest; of those that aspect with three quarter of a sight, Mars is the strongest.

Planetary Movements. -See Introduction.

PLANETARY EXALTATION AND DEBILITY.

Planets	Exaltation	Debility.
Sun	Aries	Libra.
Moon	Taurus	Scorpio
Mars	Capricorn	Cancel'.
Mercury	Virgo	Pisces.
Jupiter	Cancer	Capricorn
Venus	Pisces	Virgo.
Saturn	Libra	Aries.

Planetary Directions. -- See page 147

Paronai. -Meal taken at the end of a religious fast.

Planetary Relations :—

Sun.—**Saturn** and Venus are enemies, the other planets are his friends, Mercury is neutral.

, **Moon.**—No enemies. The Sun and Mercury are her friends and the rest are neutrals.

Mars—**The Sun**, the Moon and Jupiter **are friends**; Venus and Saturn are neutrals; Mercury is his enemy.

Mercury.—**The Sun** and Venus are friends; the Moon, **enemy**; the rest, **neutral**.

Jupiter.—**Mercury** and Venus are **enemies**; Saturn, **neutral**; the rest, **friends**.

Venus.—Mercury and Saturn are **friends**; Mars and Jupiter, **neutrals**; the rest, **enemies**.

Saturn.—**Venus** and Mercury are **friends**; Jupiter is **neutral**; the rest, **enemies**.

Planets.—See Introduction.

Quadrants.—The 4th, 7th and 10th and the 1st houses from any sign.

Radical.—The horoscope at birth from which the past, present and future are **determined**.

Retrograde.—A planet decreasing in longitude. See *Vakra*.

Ruthus.—See page 85.

Saptha Rishis.—Mareechi, Athri, Angiras, Pulasthya, **Pulaha**, Krathu and **Vasishta**—*see Nakshathra Gothra*, page 77. **Grutha** on page 77 is a misprint for Krathu.

Sirodhaya, **Prishtodhaya** and **Sira-Prishtodhaya** Rasis. See page 143.

Significations of Zodiacial signs.—**1st House** or the Ascendant :—Body, complexion, beauty, birth, inclination, mood, fame, activity and high life.

2nd House.—family :e, fortune, power of eye-sight, observation, memory, power. **speech**, quality of speech, imagination, wealth, treasures etc.

3rd House.—**Brothers**, sisters (human aids) courage, patience, servants and subordinates, power of hearing, diseases of the ear, gold and silver vessels, de ¹⁴ of heroism,

4th House.—**Education**, relations, mother, **house, conveyance** comfort, domestic quadrupeds, love of work, reputation, popularity.

5th House.—**Children**, uncle, inheritance, intelligence, speculation, Manthras, previous Karma and father's kindred.

6th House.—**disease**, enemies; injuries by weapon, affliction, attachment to or hatred of Dhayadhis, **loss** of money, intimidation and calamities through women.

7th House—**Marriage**, love affairs, happiness, relations, preference from royalty, trade, duration of wife's life etc and freedom.

8th House.—**Dangers**, struggles, chronic diseases, obstacles, uneasiness, loss of money, extravagance, reputation, enmity.

9th House.—**Father's** position, virtue, public beneficence, **meritorious** wealth, initiation, fertile fields and gardens, satisfaction of desires and all the happinesses which wealth can supply, divine favour and medicine. : " "

10th House.—**Charity**, avocation, public **good, mercy**, wisdom, worship, renown, fortitude, **clothes**, meals and mendicancy.

11th House.—**Elder** brothers, followers, **dependants**, gains, insight, vehicles, power of overcoming obstacles, redemption and wealth of garments.

18th House.—**Journey**, residence in foreign countries on duty, expenditure, real happiness, **repose, sound** sleep, excellent beds, disputes, generosity, **sacrifice**, prosperity in business, self-undoing, sorrow and loss.

Trines.—The **5th**, 9th, and the 1st houses from the Lagna.

Upachaya.—The 3rd, 6th, 10th, and 11th houses from the Rising Sign.

Vakra.—**(Retrograde)** Planets that do not move in the Tegular order of signs. Rahu and Kethu are **Vakra**: they are not however planets.

Vasyam.—**Planets** that are in mutual reception, the nature of the one being concordant **to that** of the other.

Vedhai.—A *Vedhai* planet is one that prevents or cuts off the benefic or malefic effects manifested by another planet.

Vernal and Autumnal Equinox.—See page 153.

Virgothama.—See page 86.

Zodiac.—See Introduction.

NARRATIVES ABOUT PLANETS.

Departments.	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Color.	Copper	White	Red	Green	Yellow	Mixed (Gold & Silver)	Black
Nature.	Sathwa	Sathwa	Thamas	Rajas	Sathwa	Rajas	Thamas
Sex.	Male	Female	Male	Eunuch (female)	Male	Female	Eunuch (male)
Caste.	Kshatr-ya	Vaisya	Kshatr-ya	Sudra	Brahim-na	Brahim-na	Chandala
Elements.	Fire	Water	Fire	Earth	Ether	Water	Air
Deities.	Agni	Varuna	Subra-manya	Vishnu	Indra	Indrani	Brahma
Garments.	Thick	New	Half-burnt	Wet	Shabby	Strong	Rag
Metals.	Copper	Gems	Gold	Brasa	Silver	Pearls	Iron(lead)
Parts.	Bones	Blood	Marrow	Skin	Fleah & brain	Semen	Muscles
Grains.	Wheat	Paddy	Lentil	Green-gram	Bengal gram	Beans	Sesamnum
Seasons.	Summer	Winter	Summer	Autumn	Snow	Spring	All seasons
Taste.	Pungent	Salt	Acerbity	Mixed	Sweet & cool	Sour	Bitter & Astringent
Residence.	Place of Worship	Springs	Fire	Play-ground	Store-house	Bed-chamber	Dustbin
Temperament.	Bilious	Phleg-matic	Bilious	Mixed	Phleg-matic	Windy & Phleg-matic	Windy

, *Palkha*—See Introduction. Page VI.

Thithis.—A Thithi is a day of the Moon. Thithis are 14 in number reckoned from a New-Moon day to the next Full-Moon or from the Full-Moon to the New-Moon. The 1st day, *i.e.*, the day following the New-Moon or the Full-Moon, is Prathama; 2nd, Dhwithiyai; 3rd, Thirthiyai; 4th, Chathurthi; 5th, Panchami; 6th, Shashti; 7th, Sapthami; 8th, Ashtami; 9th, Navami; 10th, Dhasami; 11th, Ekadhasi; 12th, Dhwadhasi; 13th, Thrayodhasi, 14th, Chathurdhasi. See Intro. Page VI.

English Names of Rasis—Mesha—Aries. Vrishaba—Taurus. Mithuna—Gemini. Kataka—Cancer. Simha—Leo. Kanya—Virgo. Thula—Libra. Vrischika—Scorpio. Dhanus—Sagittarius. Makara—Capricorn. Kumbha—Aquarius. Meena Pisces.

The Zodiac and the body—The Zodiac is represented in the body—See page XIII. The following sketch will be useful for ready reference:—



*To Determine the position of the Moon in the Zodiac for any time:—*Each sign of the Zodiac contains 24 asterisms. Find out from the almanac the ruling asterism at the time and its order counting from Aswini. Divide this number by 24; the quotient represents the number of signs passed by the Moon from Aries.

Table Showing time of Oblique Ascension of Zodiacal signs for Latitudes. 1 Ghatika=60 Vi-ghatikas=24 Minutes.

Lat.	Aries.	Taurus.	Gemini.	Cancer.	Leo.	Virgo	Libra.	Scorpio.	Sagittari.	Capri-corn.	Aqua-rius.	Pisces.	Lat.	
0	53	5	17	5	25	5	5	43	4	37	4	63	5	0
1	51	16	25	7	45	39	55	18	25	3	5	4	48	
2	49	15	26	9	47	41	57	19	24	2	2	41	35	
3	48	14	26	9	46	46	58	20	24	1	37	33	31	
4	46	13	26	11	51	45	5	0	21	4	59	35	29	
5	44	12	26	13	53	47	2	22	24	57	33	27	25	
6	42	11	27	14	55	49	4	23	23	56	31	25	23	
7	40	10	27	15	57	51	6	24	23	56	29	23	23	
8	38	9	27	17	59	53	8	25	23	53	27	21	21	
9	37	8	28	18	5	1	9	26	22	52	26	19	19	
10	35	7	28	20	3	57	11	27	22	50	23	17	10	
11	33	6	29	21	5	0	13	28	21	49	21	14	11	
12	31	5	29	23	7	2	15	29	21	47	19	12	12	
13	29	4	29	24	9	4	17	30	21	46	17	10	13	
14	27	3	30	25	11	6	19	31	20	45	16	8	14	
15	25	2	30	27	13	8	21	32	20	45	13	6	15	
16	24	1	31	29	16	10	22	33	19	41	10	4	16	
17	22	5	31	30	18	13	24	34	19	40	9	1	17	
18	20	4	32	32	20	16	26	35	18	38	8	3	18	
19	18	57	32	34	22	17	28	37	18	38	4	57	19	
20	16	56	33	35	24	20	30	38	17	36	2	54	20	
21	14	55	33	37	27	22	32	39	17	33	3	52	21	
22	12	54	33	39	29	25	34	40	17	31	57	49	22	
23	9	53	34	40	31	27	37	41	16	30	55	47	33	
24	7	52	34	42	34	29	39	42	16	28	52	45	24	
25	5	51	34	44	36	32	41	43	16	26	50	42	25	
26	3	50	35	46	38	34	43	44	15	24	47	40	26	
27	1	48	35	48	41	37	45	46	15	23	45	37	27	